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Phillips, Godfrey Edward,
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The Outcastes' hope



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A Pariah Beggar

THE OUTCASTES' HOPE
OR
WORK AMONG THE
DEPRESSED CLASSES IN INDIA

BY THE
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OF THE LONDON MISSIONARY SOCIETY, BANGALORE



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EDITORIAL NOTE

THIS text-book marks a new departure on the part of the United Council for Missionary Study. Hitherto the Council has only issued one adult text-book a year, but this year it is producing two, in order the better to meet the varying needs of a wide constituency. Experience has proved that there are many readers of these text-books who prefer to study concrete facts rather than problems of missionary development. With a view to their needs the present volume has been prepared. It gives a vivid picture of the life of the outcaste and the conditions of missionary work among the teeming village populations of India. To those who are specially interested in social work at home, this book will be an additional proof that "home" and "foreign" missions are really one and the same thing, for in no branch of missionary work is this oneness more evident than in work among the depressed classes in India.

The other adult text-book is "The Renaissance in India," by the Rev. C. F. Andrews, M.A. Both subject-matter and treatment are largely abstract, for Mr Andrews deals with the religious and intellectual development of India, and especially with modern phases of that development. His book treats almost entirely of the student class; it therefore covers entirely different ground from the present volume.

“The Outcastes' Hope,” like its predecessors, is specially prepared for Study Circles, and will not yield its full value if it is simply read in an ordinary way. Leaders of Study Circles using this book are strongly advised to avail themselves of the Helps or Suggestions for Leaders issued by the different Missionary Societies.

The Council has been most happy in securing manuscript from the Rev. Godfrey Phillips, B.A., of Bangalore. He writes from the centre of a mass-movements district and—as is abundantly evident—from a full experience of the work he describes. To the regret of the Editorial Committee, it has not been possible to co-operate with Mr Phillips in the preparation of his book for study purposes. The Committee is therefore responsible for the final arrangement, as also for the Appendices.

Thanks are due to friends for proof-reading and other help, especially to Dr and Mrs Weitbrecht for their constant help and advice.

The Committee is also indebted to the author, to the London Missionary Society, and to the Church Missionary Society for blocks and photographs.

AUTHOR'S PREFACE

LONG, long ago, in the second century of our era, a learned man made a brilliant attack upon Christianity. One of his favourite accusations was that Christians had no culture. "Here are their maxims," he says: "'Let no educated man, no man of wisdom, or prudence, approach; but if anyone be ignorant, or stupid, or silly, let him approach with confidence.' By acknowledging that such are worthy of their God, they prove that they have only the will and the power to win over the foolish, the ignoble, slaves, women and children." He was answered by one of the noblest Christian thinkers who ever lived, and how? Mainly by proofs of the *moral force* exercised by Christianity in the world.

Christianity was attracting the low, and raising them up as no power on earth had ever raised them before. The whole story of the progress of Christianity was a story of moral miracles. "For the eyes of the blind in soul are always being opened, and ears which were deaf to virtue listen with eagerness to the teaching concerning God and the blessed life with Him."

We have the same old attack, and we meet it with the same old reply, in modern India. Christianity is a power that works. Nothing else in India has really touched the outcaste; nothing else can make him a man. The story

of what Christianity has done for the pariah will one day make an impressive contribution to Christian evidences.

These pages have tried to tell very simply something of the story so far as it can yet be told. To the many friends who have helped in the telling of it by sending reports and photographs, the writer expresses grateful thanks.

G. E. PHILLIPS.

BANGALORE, S. INDIA.

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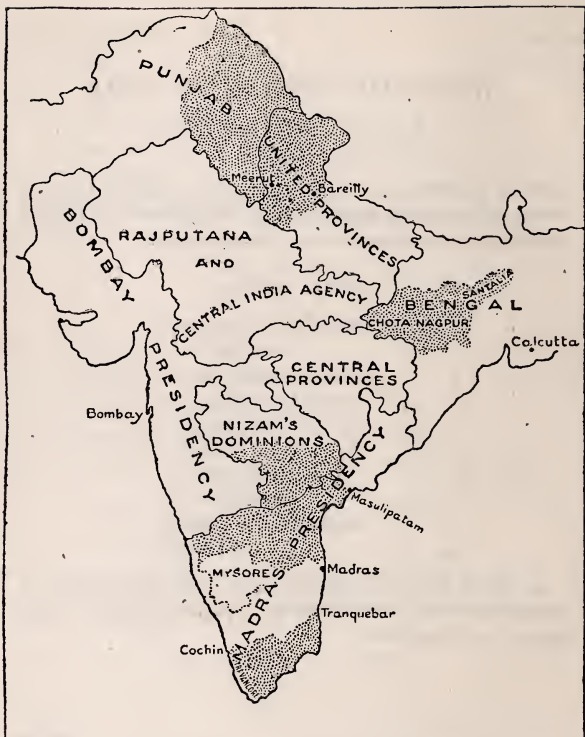
NOTE ON SPELLING AND PRONUNCIATION

INDIAN spellings have been adhered to, except in the case of one or two widely used terms, in which a standard English spelling has been adopted, *e.g.* Mohammedan.

VOWEL SOUNDS

a	has the sound of	<i>a</i>	in 'woman.'
ā	„ „	<i>a</i>	in 'father.'
e	„ „	vowel-sound	in 'grey.'
i	„ „	sound of <i>i</i>	in 'pin.'
ī	„ „	<i>i</i>	in 'police.'
o	„ „	<i>o</i>	in 'bone.'
u	„ „	<i>u</i>	in 'bull.'
u	„ „	<i>u</i>	in 'flute.'
ai	„ „	vowel-sound	in 'mine.'
au	„ „ „		in 'house.'

dh and *th* (except in Burma) never have the sound of *th* in 'this' or 'thin,' but should be pronounced as in 'wood-house' and 'boat-hook.'



MAP SHOWING AREAS OF MASS-MOVEMENTS

THE OUTCASTES' HOPE

OR

CHRISTIAN WORK FOR THE DEPRESSED CLASSES IN INDIA

CHAPTER I

WHO ARE THE OUTCASTES ?

SUMMARY

HOW INDIA ESTEEMS THE OUTCASTE

THE OUTCASTE'S RIGHTS: HIS INABILITY TO USE THEM

FAMOUS OUTCASTES

WHO ARE THE OUTCASTES?—

- (a) Their Origin
- (b) Their Numbers
- (c) Their Distribution

THE CONDITION OF THE OUTCASTES—

- (a) Degradation
- (b) Poverty
- (c) The Effects of Famine
- (d) The Burden of Debt

GOVERNMENT EFFORTS ON THE OUTCASTE'S BEHALF *versus* A
CORRUPT PUBLIC OPINION

THE OUTCASTE'S RELIGION

ALLEVIATIONS OF THE OUTCASTE'S LOT

A CHALLENGE

“THAT’S not the village, that’s the paracheri” (*i.e.* the place where the pariahs live). You have seen at a little distance two groups of thatched houses nestling among palm trees, and when you point to one and ask what village it is, such is the answer you will receive. There is a world of suggestiveness in the tone in which it is

How India
esteems the
Outcaste.

given. It means that that place is not to be dignified with a name of its own; it is a mere appendix to the other group of houses, which may be a much smaller group and yet is what counts as the village. The man born in the outcaste village may as soon think of building his house in the other group as a pig may think of going to live in his master's front room. The common proverbial speech of the land says, "The palmyra tree has no shade, and the pariah has no decency": "A pariah needs a stick three times as long as himself to keep him in order": "Only if he is beaten will the pariah get sense": "Though seventy years of age, the pariah will only do what he is compelled to do."

That is how India has thought of the pariah, and how India has treated him. Before Christ had told the world that the heavenly Father cares for each "little one," Manu had told India that the low caste man was created to be the slave of Brāhmans. As to certain classes of outcastes he had laid down the following regulations:—"The abode of a Chandāla and a Swapāca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place. Let no man, who regards his duty, religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages be only between equals. Let food be given to them in potsherds, but not by the hand of the giver; and let them not walk by night in cities and towns." Manu's code fortunately is out of date in modern India, but the spirit that could treat even the lowest of human beings as Manu commanded them to be treated is still living and is still a curse in India.



The system of caste, which presses so heavily on the pariah, is a rigid division of society into sections between which there may be neither intermarriage, social intercourse, nor any contact. It depends entirely on heredity; a man is born into the caste of his fathers and naturally follows their craft, trade, or profession. No one not born in the caste can be admitted to it, though any member of it may be ejected if he breaks his caste rules, which chiefly concern marriage, food, and bathing. Such a man becomes an outcaste and is cut off from his family and caste fellows. Caste rests on a religious basis: the four chief castes (priests, warriors, merchants, and cultivators) are popularly supposed to have been born from Brāhmā the Creator, and the Brāhmans (members of the priestly caste) are worshipped as gods by all others. The four original castes have been almost endlessly subdivided, but beneath even the lowest of them are the millions of outcastes with whom this book deals.

“But,” someone at once feels inclined to say, “there is caste in England. Will an army man have social intercourse with a tradesman? Is not the professional man often ready to regard himself as made of different clay from the manual labourer?” Certainly; and it is a thousand pities that it is so. But it would be a complete confusion of terms to regard what goes under the name of caste in England as in any way equivalent to caste in India. The army man is quite aware that sons of successful tradesmen frequently become officers, and he sees in that no fearful breach of the laws of nature. If the professional man one day by accident took his food with a manual labourer he would not consider his social standard ruined and his person defiled. Even where English “caste” is said most to prevail there is nothing absolutely rigid about it; one “caste” at its borders imperceptibly fades off into another

“caste,” and it is quite possible to move from one class into another. But in India the bounds of caste are of steel; and as soon may a black puppy-dog be changed into a white one as a barber become a Brāhman. That is the exact comparison used in one of the best-known popular stories in India.

The
Outcaste's
Rights: his
Inability to
use them.

Everyone who knows village life in India knows that while in the eye of the British law and according to all the rules of British administration, the outcaste has equal rights with men of all castes, in point of fact there is many a village post-office and many a government court-house in which he dare not set his foot. He cannot wear his loin-cloth so that it hangs below the knee. He must stand in a servile posture in the presence of every village head-man. If by some rare good fortune he has gained a little piece of land, he cannot retain the ownership of it without constant watchfulness and struggle against encroachments and plots by his caste neighbours.

One of the few Indian gentlemen who has seriously cared about the condition of the depressed classes and has worked hard for their elevation, recently addressed a number of their head-men in Mangalore on the West Coast. Here are some extracts from his speech which give us an idea of the treatment accorded to the outcastes:—“And what are you now, ye descendants of Nanda (an ancient honoured king)? You have no lands, no house and garden, no money wherewith to eat what you like and put on the raiment you want. You are absolutely without education. Your approach is considered unholy, and even your shadow is hated. Men touch dogs and pigs, but they won't touch you, ye descendants of Nanda; you are called pariahs. A land-owner selling his lands to another sells you and yours to the vendee, whose property you become. A land-owner in need of money pledges you for four or six rupees, and

until the pledge is redeemed you are the property of the pawnee! You are all called by that abominable term pariah. Among the higher caste people it is a term of abuse. A liar or a thief, a drunkard or a traitor who is to be rebuked is called pariah! The benign British Government is kind towards you; it pities you and wants you to be called by the more honourable name of panchāmas (fifth caste). When you are beaten severely you go to the petition-writer, pay him and get the complaint written. He gets money from you for the court fee required for complaint and for process to witnesses, puts the complaint and the stamps in a cover before you, and asks you to drop the cover in the post-office letter-box, assuring you that you and your witnesses will get notices from the magistrate shortly. As without your knowing it, the cover is addressed to the petition-writer himself, it is delivered to himself the next day and you expect for months together to get orders from the magistrate and finally blame the Government that it is indifferent towards you!!”

It is a fact that in Travancore the Pulāyans and Pariahs, whose near approach is sufficient, long before contact is reached, to pollute the high castes, were, within the memory of men still living, the slaves of the land-owner, bought and sold with the land. To this day, although the letter of the law is on their side, custom and popular prejudice deny them the free use of the public roads, bridges, and ferries, and the law itself is not strong enough to secure them free access to the law-courts and schools.

Yet here is a remarkable fact, that in spite of all this **Famous Outcastes** cruel repression some outcastes have been people of whom India to-day is proud. The poet whose concise, brilliant couplets are more quoted in the Tamil country to-day than any others himself belonged to the people roughly denoted

in the newspapers as the "untouchables," and the poetess whose words are recited in schools throughout the same area is said to have been his sister. Among the worshippers of Siva, one outcaste, Nanda,¹ has been deified and is worshipped to-day. These examples alone, coupled with the results which have already been obtained by Christian Missions to the depressed classes, are sufficient to show that the outcastes are degraded more through lack of opportunity than through lack of capacity for good. As a matter of fact, when outcaste children to-day are given equal educational opportunities with their caste brothers and sisters, they usually show quite equal capacity for improvement. But it is just the equal opportunity which is so hard to secure for them in the present state of Hindu² society. Imagine an infinitely strong trades' union with its whole strength turned mercilessly against a particular class of workers, and you will have a faint idea of how the caste system presses upon the pariah.

Who are the
Outcastes?

The question naturally arises, "Who are these outcastes? How did they come in the first place to occupy their present position? How many of them are there, and in what parts of India are they chiefly to be found?" Unfortunately most of these questions cannot yet be answered with any certainty. The origin of the pariah and other outcastes is one of the hitherto unsolved problems of ethnology. It is generally thought that they represent races with a long past, that a thousand years ago pariahs were respectable, that many of them were weavers and that they had very ancient rights in the land. If this be correct

(a) Their
Origin.

¹ See p. 4.

² The word "Hindu" means strictly speaking an adherent of the Hindu religion. It is often used loosely in England as if equivalent to the word "Indian," in such a phrase as "Hindu Christians," which is really a contradiction in terms. Throughout this book it is intended in its religious meaning, the word "Indian" covering all other meanings.

and the pariahs represent ancient races which have come down in the world, not only has the work of raising them from their present low level a special interest, but also it is easier to understand why they show such marked capacity for improvement when the right influences are brought to bear upon them.

And how many outcastes are there? It is difficult to give an exact number. We have to count not only the Pariahs, Mālās, and Mādigās in the South; but many people in similar positions in the North—the Chamārs, Chūhrās, Doms, aboriginal or hill tribes such as the Kols and Santāls, and many more. Broadly speaking, there are about fifty million outcastes in India: truly we are not dealing with an insignificant number. There are more people belonging to the depressed classes in India than there are men, women, and children in Great Britain and Ireland. They are scattered over all parts of India, and differ very much from one another in language and customs, yet everywhere we find amongst them the same common features of poverty and degradation, due to the contemptuous treatment they suffer at the hands of the caste people. As the type of them all I shall be speaking in this book mainly of the pariah of the Madras Presidency because I know him best, but shall take care to say only such things as are, according to the testimony of missionaries from every part of India, true of the depressed classes generally. In these pages therefore “the pariah” will stand for the vast multitude of the outcastes as a whole. It is a host of fifty millions of our fellow-men in India whose cry goes up before God by reason of their oppressions. Caste is their Pharaoh saying, “Who is the Lord that I should hearken unto his voice to let them go?” But Moses has come; Pharaoh is seeing strange miracles, and the Lord is preparing to bring them out of bondage by their hosts.

(b) Their Numbers.

(c) Their Distribution.

The Con-
dition of the
Outcastes.

(a) Degrada-
tion.

After what has been said it will surprise no one to hear that the "untouchables" have sunk into deep degradation. Their houses are usually filthy hovels, and it is exceptional for them to contain more than one room, in which the whole family of both sexes sleeps at night. Look at the illustration facing page 3. Not a few of their customs are unfit for detailed description. Many of them eat carrion, some subdivisions of them eat rats. The writer will not easily forget seeing one day in a time of scarcity a buffalo which had fallen dead in a field round which scores of pariahs from the nearest village were crowding, hacking great lumps from the carcase and rushing home with their booty. From a little distance the sight was exactly like that of flies swarming over a piece of rotten meat. According to the Government census of 1901, 99.5 per cent. of the pariahs can neither read nor write. This, of course, excludes those who have become Christians. Most of them are terribly addicted to drink, their chief beverage being "toddy" (the fermented juice of the palmyra tree), a liquor both cheap and very intoxicating, so that a man can get thoroughly drunk for three half-pence. Statistics show that alcoholic drinking of all kinds and among all classes is seriously increasing in India, but as there are no separate figures for the lower classes it is impossible to say how much of the increase is due to them, though it is a common impression of Christian workers among them that they are drinking more than ever in these days. Not long ago a fisherman in a village on the sea-coast near Madras made a lucky haul, and in a single night caught about £10 worth of fish, an amount fabulous according to his modest standards. The sole result of this good fortune was that for a full fortnight afterwards there was not a sober man in two whole villages.

(b) Poverty.

And yet there are many times when these poverty-

stricken people are forced to be sober by sheer lack of the wherewithal to be anything else. Most of them are agricultural labourers and have no land of their own. They are commonly paid a daily wage of twopence or threepence in addition to a little food at midday. As long as this wage is steadily coming in a man will manage to feed himself and his wife and family on it, and he will lead a very cheerful life. But there are several months in the year in which there is practically no work to be done on the land. After the harvest has been reaped and threshed the hot weather comes on; there is neither ploughing nor sowing to be done and the ground is as hard as iron. Then the outcaste has to wander away to look for work, carrying stones for some Government road near his village, or going to the nearest seaport town to load coal or work in a tannery, or do any other unskilled labour which is available. Often for a week together he finds nothing to do, and for months even of a very normal year he and his family have to live on one meal of grain per diem. Then some year there is a partial failure of the monsoon, and the crops are very scanty, so that less field labour is required. The coolie is poorer and hungrier than ever; his little boy's ribs are more conspicuous and his stomach strangely protuberant, because he has been eating every unwholesome scrap of food he could come across. The next year the monsoon fails altogether, the fields are baked and bare of even a blade of grass. All the earth-works, the mending of the *band* or bank damming up the great reservoir for the water of the rainy season, the digging of wells, the clearing away of cactus bushes, the mending of roads—all these have been finished and the money for them has all been spent by the local authorities.

Then it is that England begins to hear that in some part of India there is famine. The news is too familiar

(c) The
Effects of
Famine.

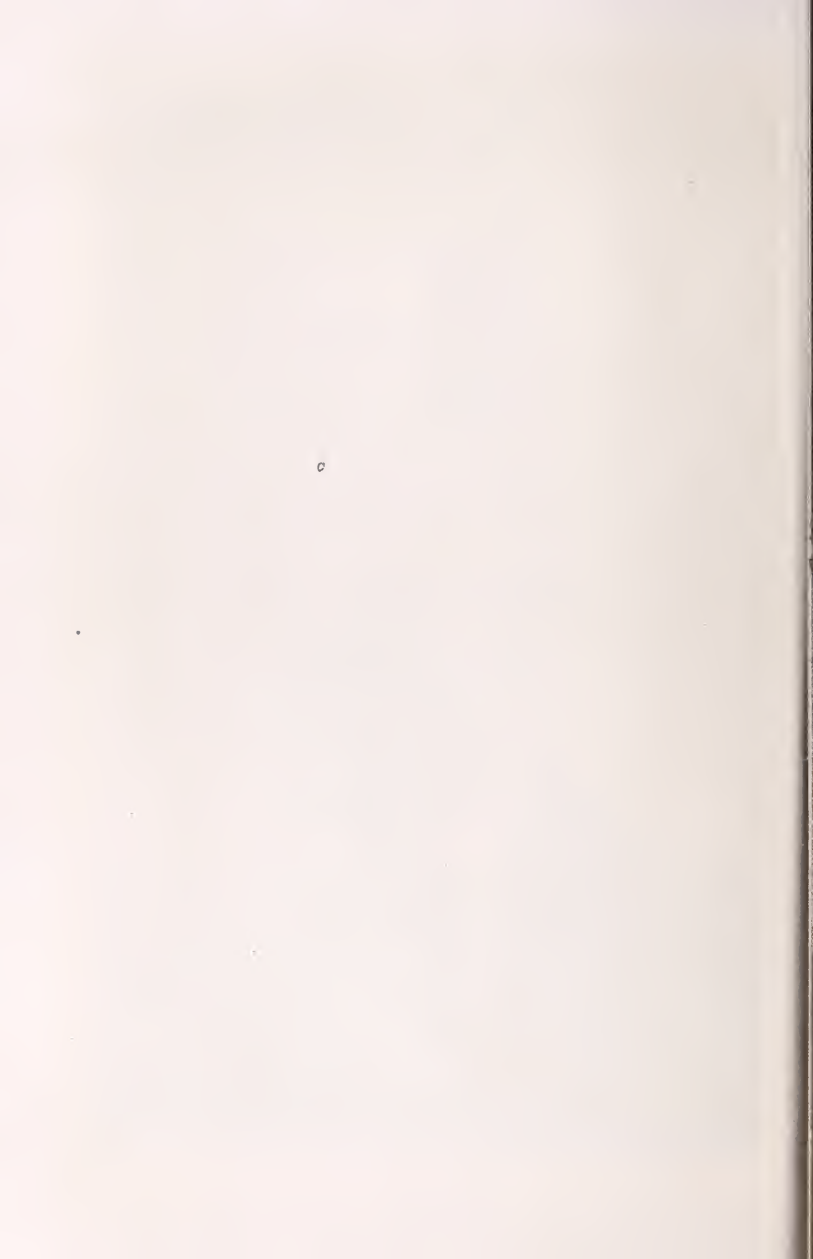
to arouse widespread interest, for there is always famine somewhere in India. But it means that in thousands of houses, as the darkness comes on, the scattered members of a household who have been hungrily wandering in search of work and its reward, food, come back wearily to their home hoping that someone at least has earned a little gruel, and sometimes hoping in vain. The writer has seen a man come home late at night to a family of five persons with a smile of triumph at his success, and all that he had brought in a filthy pot as his day's wage was a mess of millet gruel about equivalent to the porridge which two English children take for breakfast, and that was the sole nourishment of five persons for that twenty-four hours. The householder next door had failed altogether, and he and his family had gone hungry to bed after drinking a little salt and water at food time. No doubt in famine times the caste people also suffer acutely, in some cases even more acutely than the outcastes, just as in England the sufferings in poverty of those who try to hold their heads high and keep themselves respectable are often more acute than those of the people who make no effort to keep up appearances. But it is a fact patent to all that in times of universal scarcity the first and the heaviest sufferers are those who depend for their maintenance upon casual labour.

(d) The
Burden of
Debt.

It is difficult to exaggerate the grimness of the part played by famine in the life of the Indian outcaste. Even if he has an acre or two of poor land—and he is highly favoured if he has more—the probability is that after a bad season, at the next sowing time he has neither seed nor money to buy it. To save himself from starvation he borrows upon any terms which the village caste men like to impose. A common rate of compound interest for such small loans is that of one anna (= 1d.) per rupee (= 16 annas) per month, which works out at 75 per cent. per



Crossing the Cauvery in Flood



annum, and to get that he has to mortgage the only security which he possesses, namely, the title-deed of his land. Add to this the fact that he cannot read or write, and that if the unscrupulous money-lender writes down on the stamped paper recording the loan thirty rupees when he has only lent fifteen (a thing by no means uncommon), the poor borrower puts his mark at the foot and is none the wiser—and it will readily be seen how difficult it is for the depressed classes to retain ownership of land. Scarcity, debt, and his own ignorance added to both, combine to hang a millstone round the outcaste's neck when he wishes to rise in the world. Well for him if he can retain his personal liberty.

But someone will ask, "What is the Government doing to let such things be possible?" Government is doing all it can, but in such matters as this, governments are almost helpless. It is difficult for Englishmen in England to realize how little can be accomplished by either legislation or administration when the ordinary feelings of society are opposed to them. We all admit, even in England, that men cannot be made sober or honest by Act of Parliament; but it is in countries like India that we can see most plainly how a good law and a righteous administration can be completely nullified by the rottenness of the general morals of society. For example, in certain parts of India the Government offers the poor farmer on the easiest possible terms a loan to enable him to dig a well, and is ready to receive payment out of the produce of the land by instalments spread over twenty years. Surely a generous administration could go no further. Yet as a matter of fact comparatively few farmers avail themselves of the offer, for the simple reason that when they put in their application they find that it does not reach the proper quarter unless they handsomely bribe half-a-dozen of the lower-

Government Efforts on the Outcaste's Behalf versus a Corrupt Public Opinion.

grade officials of the revenue department. It is perfectly well known in India that the laws and the upper branches of the administration are all favourable to the poor man, and yet he is oppressed at every turn, simply because average public opinion gives the law and the administration no moral support. For instance, everyone knows that the British rule condemns slavery, yet there are many villages where in times of distress the practice still obtains among the pariahs of selling themselves and even their children into virtual slavery by a kind of man-mortgage. For a present advance of money—a pitiably small one if the pariah's hunger is keen—he binds himself by an agreement in legal form to work for the person making the advance until it, and sometimes the interest on it, is paid off. What is still worse, he sometimes mortgages his children. In one village at such a time a reliable Indian pastor wrote that every pariah child as soon as it was born was having a price paid for it in the caste village. The caste masters were buying up the future labour of the children but newly born, much as they would add lambs to their flock.

Here is an extract from a public speech made by a responsible Mohammedan government official on the West Coast:—"Mr R— urged on my consideration the claims of the panchāma people (the outcastes) to enter the public service, the portals of which, thanks to the just British Government, are open to all people alike. As the representation was reasonable, I appointed a panchāma to a post in the Collectorate Press. This created a stir among the people in the Collector's office, who innocently believed that the Deputy-Collector in charge of the Press was at the bottom of the unhallowed mischief. The cowardly weapon of anonymous writing was as usual ready to hand, and some anonymous petitions were received in which the Deputy-Collector was warned of the torture that awaited

him at the hands of Yāmā, the Angel of Death, for introducing a panchāma amidst the caste people." These instances, which could be multiplied indefinitely, all go to prove that, useful as beneficent legislation can be, it is ineffective until some influence comes that changes the general attitude of society; the greatest changes have to grow from within, and cannot be imposed from without.

And what of the pariah's religion? Has he any supporting, consoling or strengthening faith to carry him through all these 'distresses' and to mould his character so that ultimately he may overcome all the obstacles in his path? Alas! that is the most hopeless feature of his life. Ask for his God, and if he is in a merry mood he smacks his stomach saying that is what he worships. If he is more serious he shows you a poor hut or a platform under a neem tree, containing three bricks raised on end and smeared with saffron, perhaps with a little cocoanut-oil lamp burning in front of them. These bricks are his god. Sometimes the idol which the pariah worships is found on inquiry to represent one of his forefathers, it may be only two or three generations back. More commonly the images or the bricks are intended to represent some female godlings sometimes called "virgins," sometimes "mothers," which have no individuality, and consequently no character. Each village is supposed to possess its own "mother," though those of different villages seem to be exactly alike. Each "mother" is supposed to be the guardian of the village boundaries, to protect the inhabitants and live-stock from disease, disaster, and famine, to promote the fecundity of cattle and goats, and to give children. What part these "mothers" really play in the pariah's ideas it is difficult to say. Conversation reveals that in spite of appearances he really cherishes a half-latent belief in a supreme divine

The
Outcaste's
Religion.

Creator, who is far, far above the village "mother" and greater than any image that can be made.

Yet the undoubted fact is that neither the bricks nor the supreme Being are half so important in his notions of things as a great multitude of intermediate beings, demons or demonesses, ghosts, ghouls or goblins of all degrees of fierceness of disposition. It is these capricious, spiteful beings, always liable to be irritated, always seeking revenge for wrongs, however unintentionally committed, who really count in the life of the pariah. One month half the people in his village are lying fever-stricken; the godless sanitary inspector points out "causes" in the filthy state of the hedges round the houses and of the village well. But the pariah knows better. There is a "presence" in the neem tree at the end of the street; possessed women have said strange things; tom-toms must be beaten, cocoa-nuts and plantains must be offered, a fowl must be sacrificed, or, better still, a sheep's head struck off at one blow under the tree, and then only will the fever cease. When cholera is paying the village a ghastly visit, the outcastes (and in this case not they only) go round and round the village boundaries in a vociferous procession to propitiate the cholera goddess. So it is with small-pox—which is another demoness—with plague, and with every other scourge of Indian village life. In many places the pariahs celebrate an annual festival in which not only are sacrifices offered, but the blood of the sacrifices is drunk, and other revolting ceremonies are performed.

The pariah lives in dread of the supernatural. He is afraid even to yawn for fear some hateful being should gain entrance to his body. He dare not pass one street corner at noonday and another at night, for the unseen terrors that lurk there. There is no safety for him anywhere, for even if out of his hard-earned

wage he has spent money on a sacrifice to the demon or deity of one local shrine, he may by that very pious act have slighted and offended some other supernatural being near by, and there is no knowing what the consequences will be.

How this superstition works out in practical life may be illustrated by the following typical story from a mission report:—"Only a week or two ago in Poonamallee a well-to-do caste Hindu, being offended at something the pariahs of the place had done, abused their goddess Ponniammāl. The pariahs were terribly offended and excited at the insult to their protectoress, and at the next devil-dance three women became 'possessed' by the goddess, and, as her mouth-piece, proclaimed that she was leaving Poonamallee and would not come back until the Hindu who had abused her, and his wife and family were dead. The Hindu pretended not to mind, but his wife was frightened and every day expected some disaster. The cholera came to Poonamallee, and the goddess of cholera is the sister of the goddess Ponniammāl. The poor woman of course thought this was the doing of the offended spirit, and in her terror took the disease and died. Her husband was now frightened. He began to believe that the curse was taking effect, and he died; and their children, innocent little beings who had done no harm to anyone, left in the infected house, died too. Of course every pariah in Poonamallee is now thoroughly convinced of the power of the goddess Ponniammāl and her sister the goddess of cholera. And this is the pariah's religion."

There has recently been controversy as to whether the religion of the depressed classes should be classified as "Animism," or demon-worship, rather than as "Hinduism." Certain it is that the pariah's religion bears scarcely any resemblance to the Hinduism of which students read in

text-books on comparative religion. In fact it can scarcely be too often repeated to all who are interested in the religion of India that in daily experience the ordinary district missionary sees a great deal more of devil-worship than of what is known as "the higher Hinduism." Here is an incident, typical of what frequently takes place in Indian villages, which occurred a short time ago in a village well known to the writer:—"A woman fell ill and the relatives decided that she was possessed. They took the poor creature and set her in a sitting posture when she was extremely weak, and then they mercilessly beat her to drive the demon out of her. Thus they left her, hoping that the goblin Kanni would torment her no more. And it was so. For she had passed away out of the hands of ignorant and heathenish men into the hands of the everlasting God. When they returned they found her sitting as they left her, a corpse." It seems indeed as if the outcaste's religion is quite as effective an instrument of his degradation as the social system which has made him what he is.

Alleviations
of the Out-
caste's Lot.

Perhaps there is a danger of over-stating the misery of the outcaste's ordinary life. There are cheerful intervals when he laughs loud and long over some broad joke, for his sense of humour is strong. There are evenings when he sways in blissful absorption over his tom-tom, for he often has a wonderful sense of rhythm. His wife too has her rare treats, and extracts from a very narrow and dull round of occupations more amusement and interest than we should imagine to be possible. Most of the outcastes are not troubled by their degradation, and have not only no serious desire to rise, but even no serious belief in the *possibility* of their rising. "We are pariahs," is their answer to all suggestions as to possible improvement. "How can you bear to be in that state?" "Don't you want to be clean?" asks the missionary lady of a filthy pariah

woman. "Why should I want to be clean? I am a pariah," is the frank reply. Surely this contentment with their condition is the worst feature of all. It would be infinitely more hopeful if they lamented their present position and determined, even resentfully, that it should be changed.

Such are the people, some fifty million of them, whose **A Challenge.** condition is a perpetual challenge to social reformers and religious men in India. Can anything be done for them? Thousands, nay millions of voices in India say, "No, the case is hopeless." It is a fine chance for any reform movement or any religion to show what it can do. Darwin challenged Christian Missions to show that people as degraded as the Patagonians could be uplifted by Christianity. The challenge was accepted; Christian influences were brought to bear, and right honourably did Darwin bear his subsequent testimony that changes had taken place which he would never have supposed possible. Here is a yet greater challenge to the progressive forces of the world. Have we any reason to hope that Christianity can uplift the outcastes of India as it uplifted the Patagonians?

CHAPTER II

WHAT HELP HAS BEEN GIVEN THEM ?

SUMMARY

NON-CHRISTIAN EFFORTS FOR THE UPLIFT OF THE PARIAH—

- (a) The Attitude of Orthodox Hindūs
- (b) The Efforts of the Aryā-Samāj
- (c) The Efforts of the Brahmo-Samāj
- (d) The Mission to the Depressed Classes
- (e) The Efforts of the Theosophical Society
- (f) Mohammedanism and the Outcastes
- (g) The Mazhabī Sikhs
- (h) Government and the Outcastes

THE NEED FOR A GREAT MOTIVE

Non-Christ-
ian Efforts
for the Uplift
of the Pariah.

THE deplorable condition of the outcastes of India cannot fail to arouse the sympathy of humane people. Hence we find that non-Christians, as well as Christians, have made various and vigorous efforts on their behalf. In this chapter we shall confine ourselves to the work of non-Christians, and shall seek to arrive at an estimate of the results which their efforts have so far produced.

(a) The
Attitude of
Orthodox
Hindus.

If we ask what Hinduism has done, it has to be admitted at once that strictly orthodox Hinduism has done nothing and can do nothing ; in fact, it is orthodox Hinduism which has made the pariah what he is to-day.¹ Hinduism is as much a social system as a religion, and that social system is built upon caste. Whatever weakens caste weakens Hinduism. Here is an example of the hold which caste still maintains upon Hindu society :—A Hindu social re-

¹ For an account of Hinduism, see ch. iii. of "The Renaissance in India," by the Rev. C. F. Andrews.

former recently introduced into the Legislative Council a bill for legalizing civil marriages between Hindus of different castes. It was greeted with a chorus of denunciations. Crowded meetings were convened in all the large towns to denounce this bill, which was roundly declared to be calculated to undermine the foundations of Hindu society. Even to permit intermarriage between castes to have a legal status is, according to the large majority of Hindus, to undermine Hinduism. Perhaps they are right, perhaps wrong, but certain it is that as long as the strata of society are kept absolutely distinct from one another, so long will the sufferings of the lowest stratum—the pariahs—continue, for the lowest stratum bears the pressure of all the others upon it. And caste is very ancient; it is an integral part of the whole system. It is treated as of divine origin in the tenth book of Rig-Vedā, and was already at that time regarded as a long-established fact, so that it is probably at least three thousand years old. Consequently while a kind-hearted orthodox Hindu may desire to make the pariah a little less miserable, less filthy and less ignorant, he cannot consistently desire to make him anything else but a pariah, for do not the laws of Manu¹ stamp the degradation of the outcaste with the seal of religion? However clean the pariah may be, his touch will forever defile the Hindu; however kindly treated, the pariah must forever be his serf. It will be seen that this attitude makes anything like brotherhood between the castes and the pariahs an impossibility. How can the caste man be a brother to the pariah whose very shadow defiles his person or his food, and whom he could not approach even at a moment of direst need? He cannot minister to the outcaste in sickness or in poverty; he cannot hold that personal intercourse with him which is an indispensable feature of the best social service. These

¹ See p. 2.

things are out of the question. A moment's reflection will show how our own efforts at social reform at home would have been doomed at the outset if we had been hampered like the Hindu.

It is difficult for us to realize in what an iron grip caste holds the Hindu, however well-intentioned he may be. Caste rules every smallest action of his life, and the least transgression of its laws brings down on him a punishment which is, to our ideas, out of all proportion to the offence. If he is to give himself seriously to any social reform, he cannot avoid breaking caste law in one way or another. We may gather something of what this involves from Sir Monier Williams's account, in his book on "Brahmanism and Hinduism," of the ruin which befel a man who broke his caste law. "He was sentenced," says Sir Monier, "to complete excommunication. No one, either of his own or any other caste, was to be allowed to associate with him; no one was to have any trade dealings with him; no one was to marry any of his children; no temple was to receive him as a worshipper; and if he died no one was to carry his body to the burning-ground. On the morning after the sentence was passed, he went to the bazaar as usual, but not a person would buy from him or sell to him; he could get no home to live in and none of his debtors would pay him their debts. It was impossible to sue them, as no one would give evidence. He was a ruined man."

We can scarcely be surprised that very few strict Hindus dare face the prospect of such drastic excommunication. It is this fear of social consequences which keeps many an educated Hindu from putting into practice his convictions as to the raising of the depressed classes, and other sorely-needed reforms.

Such attempts have always been made by what we may call the extreme left wing of Hinduism, the reformed,

advanced, liberal or modern reconstructions of Hinduism. (b) The Efforts of the Aryā-Samāj.

One of these is the Aryā-Samāj,¹ a reforming movement started by Swāmī Dayānand, a profoundly religious soul who had seen mice defile the image which he was about to worship, and thereupon renounced idolatry to seek God in more spiritual ways. He preached throughout the length and breadth of Northern India, and died in 1883. The sect which he founded aims at a return to the purer religion of the ancient Hindu scriptures. It rejects idolatry and caste distinctions within its own membership; that is to say—all adherents of the sect will eat or intermarry with one another without distinction of caste, though with regard to outsiders the ordinary rules of caste are observed. In recent years it has struck a new note in stirring up the youth of India to greater patriotism, with the result that many thousands of young men in the Panjāb and the United Provinces are proud to be members of the Aryā-Samāj. It is said to have absorbed into itself not a few members of the depressed classes in those provinces, though there is no means of knowing how many. That a pariah can become a recognized member with all other caste men of a religious association is certainly an advance on the ordinary position though it does not carry him very far, for all his relations who fail to join the Society (Samāj) with him must still be treated as outcastes.

Another very remarkable association is the Brahmo-Samāj,¹ founded about eighty years ago, which approaches much more nearly to the teaching of Christianity; it even ventures to have its ministers trained at Unitarian Colleges in England. It tries to harmonize the teachings of all religions, and to show that Christian doctrines like the Fatherhood of God are to be found in the ancient Hindu

(c) The Efforts of the Brahmo-Samāj.

¹ For a full account of the foundation and teaching of the Aryā-Samāj and the Brahmo-Samāj, see chapter iv. of "The Renaissance in India."

scriptures when these are rightly interpreted. The brotherhood of man occupies so prominent a place in its teaching that we are not surprised to find members of this society turning their attention to the outcastes. Some of them started a "Depressed Classes Mission" in Bengal a few years ago, with a very comprehensive programme for work, but the results have been small. Some workingmen's schools have been started in Calcutta, and there is a mission to a tribe called the Nāmasudras in Bengal which is carrying on five small primary schools of its own. The last report of this work contains these words:—"Even more than money we require men—men who would consecrate their lives to the sacred work of helping these unfortunate countrymen of ours to rise from the miserable condition to which they have been doomed by ages of ignorance, neglect and injustice." While, however, the members of the Brahmo-Samāj have accomplished little in organized work of their own, it is noticeable that they have largely furnished leaders to a new movement which has been started amongst educated men in India and which must be mentioned next.

(d) The
Mission
to the
Depressed
Classes.

Within the last year or two some of the most enlightened members of the Hindu community, following the example of the Brahmo-Samāj, have been inaugurating a "Mission to the Depressed Classes." Note that it is called a "Mission." That this movement is very largely due to the stimulus of Christian Missions is not only apparent in its name, but was frankly admitted in the public letters of appeal which started the movement:—"If the outcastes are not to be all gathered into the Christian fold, it is high time that Hindus should bestir themselves and save them"—that is the note which is struck again and again, though often it is followed by a higher note:—"If foreigners have done so much for our degraded fellow-countrymen, we shall



A Caste Girl giving an Outcaste to Drink (*see pp. 19, 20*)

be disgraced before all the world if we continue to do nothing."

The principles of the movement are far from clear. Is the pariah to be made less miserable but kept in his place all the same, or is he to be no longer "untouchable" and to be admitted to ordinary social intercourse? No one dare give a plain answer to the question. On the committees of the movement there are two sets of leaders—those who are prepared to give up caste distinctions and treat the pariahs as the missionaries treat them, and those who are nervous about going too fast and anxious only to make the pariah's lot a little better. It is the latter party which at present always carries the day, though the truer view will doubtless come to prevail in time. Nevertheless, with all its weaknesses, the movement is an indication of a remarkable change in public opinion, and to careful observers it is a striking sign of the times. It aims at the elevation of the depressed classes by education both ordinary and technical, and by simple moral teaching. It has inspired some men of the highest type to throw themselves into this work with a disinterestedness worthy of all praise. It is a strong force in Bombay, Poona and Mangalore, though in other places it is somewhat weak. The reports of the Mission now show the following organization:—12 centres of work, 16 secular schools with 1018 pupils, 6 Sunday-schools, 5 Theistic congregations, 4 industrial institutes, 7 missionaries, a magazine, and an annual expenditure of £666 a year.

Far more important than the actual work this Mission has yet accomplished for the depressed classes is the change which it is likely to make in the feelings of Indian society toward the masses. In this way it is able to do most valuable work. There can be no doubt that educated Indians are coming to feel in an altogether new way that

they have a responsibility towards the outcastes which they have hitherto ignored. A bill recently brought before the Government by a great Indian patriot—Mr Gokhale—to provide for compulsory elementary education in such areas of the country as are ripe for it, has been welcomed with enthusiasm by educated Indians throughout the land, on this ground among others, that it will be a potent means of elevating the depressed classes.¹ There is a somewhat pathetic belief that education (which, as provided by Government, cannot in India be religious) will solve all India's problems.² But the sincere desire which is being constantly expressed that the outcastes and the poorest in the land may have the opportunity of bettering their position in life is something new in India, and something over which we Christians may well rejoice. Somehow or other the Christian influence for brotherhood is spreading far beyond the bounds of the Christian community, and we may yet live to see it work enormous social changes in the whole country.

(e) The
Efforts of
the Theo-
sophical
Society.

The Theosophical Society, presided over by Mrs Besant, has also turned its attention to the outcastes. Theosophists hold that the brotherhood of man forms part of the doctrine which is common to all religions, and consequently have felt bound to do something for the pariah. In Madras the Society maintains four or five schools for pariah children, which are carried on with marked educational ability and are models to many schools around them. Nevertheless it is noticeable that in spite of its principles the Theosophical Society in India finds itself unable to take any strong stand against the caste system.

¹ Mr Gokhale's bill was, however, thrown out.

² An interesting account of education in India, its relation to religion and its modern problems, will be found in chap. ii. of "The Renaissance in India," by the Rev. C. F. Andrews.

It cannot bring the high caste men into close religious or social fellowship with the outcastes, and into the Central Hindu College in Benares, which is its greatest achievement, no outcaste is admitted.

In some parts of India Mohammedanism has exerted an important influence upon the outcastes. It is often said that large numbers are being converted to Mohammedanism, but there is no evidence for this except in a few areas. In the western part of the Panjāb nearly all the Chūrḥās, a class of outcastes, have become Mohammedans in recent years. In Malabar, again, Mohammedans have had many conversions from the lower castes of Hindus, though when the census was taken in 1901 the Mohammedans had only increased by 9.1 per cent., while Indian Christians had increased by 19 per cent. When a man has once become a Mohammedan, he is freed from all social and religious disabilities within the Mohammedan community. This, doubtless, is very good for him, and Mohammedanism certainly exerts a civilizing influence upon degraded communities. But it seems to raise them to a certain point, beyond which they make no progress, and the very force which lifted them so far prevents them from rising higher. As Mr Gairdner has shown in "The Reproach of Islam" (page 210), there is "a rise up to a certain level; a dead stop at that level—a low one after all; a hardening; and the inner deterioration that comes to those who, contented with a low ideal, become the enemies of a higher one."

The Sikhs (a sect whose founder was a Hindu reformer in the Panjāb) have also made their contribution towards raising the depressed classes, though the movement described below began neither as a "Mission" like the Brahmo movement, nor as an effort at proselytism, like that of the Mohammedans. It came about in this way:—

(f) Moham-
medanism
and the
Outcastes.

(g) The
Mazhabi
Sikhs.

One of the Sikh gurūs (teachers) had been slain by their Moslem enemies. The Sikh soldiers wished to take his body to their sacred shrine for the funeral rites, but were unable to do so without becoming ceremonially unclean. A party of Chūhrās offered, at considerable risk, to perform this menial office. The grateful Sikhs considered how they might repay this service and finally decided to receive these Chūhrās, with other promising members of their class, into the Sikh religion. This they did, and the Chūhrās concerned became known as Mazhabī Sikhs, or Sikhs by religion. The Mazhabī Sikhs are now a considerable community ; they are recruited by the Government as sappers and miners, and have an excellent reputation for bravery. Their position is very much better than that of the ordinary Chūhrā, though they are not admitted into social relationships with the true Sikhs. So this movement, too, has its distinct limitations.

(h) Govern-
ment and the
Outcastes.

The Government of India has always been sympathetic towards the pariah, and has responded generously to appeals on his behalf. An example of this may be seen in the case of the newly irrigated Chenāb Colony in the Panjāb. When this reclaimed district was about to be colonized, various missions applied to the Government for grants of land for Christian colonists from among the depressed classes. These grants were made, and, as a result, in the Chenāb Colony to-day there are prosperous villages inhabited by Christians mainly of Chūhrā origin. The Government has also made special efforts for the education of the pariah, though hitherto without any marked success. In most provinces the Government grant-in-aid for the education of a pupil from the depressed classes is much larger than the grant towards the education of a pupil from the rest of society. Many of the Government rules for land-tenure, etc., are intended to give the outcastes a

chance of raising themselves, yet, for the reasons given in our first chapter, the social system frequently nullifies their effect.

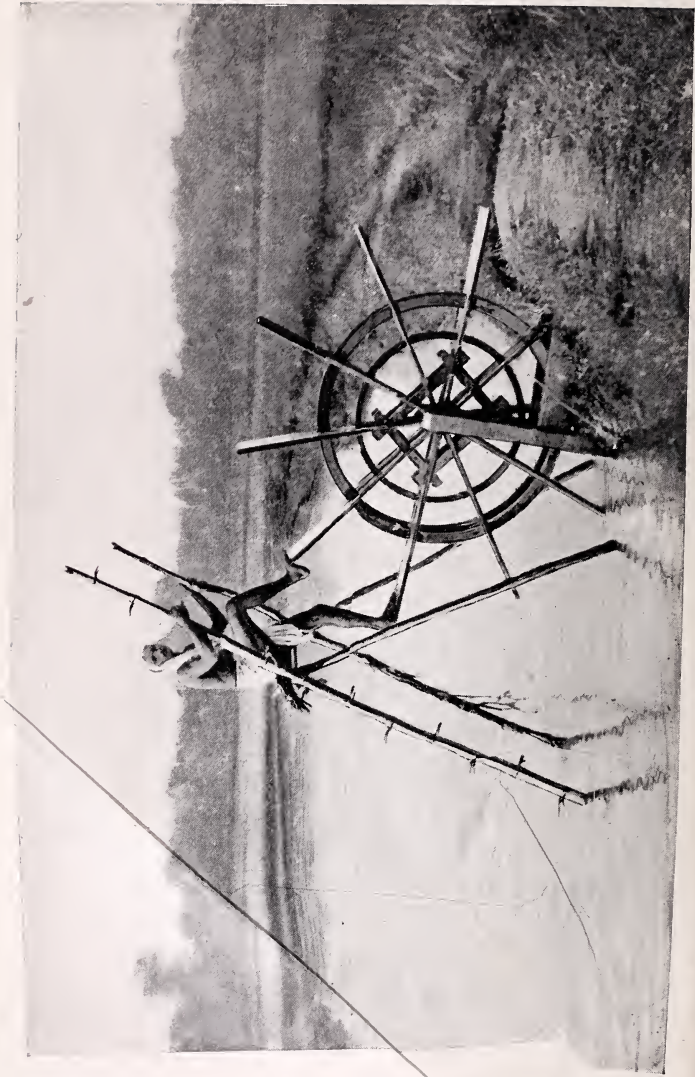
It is good to see non-Christians "provoked unto good works," and we wish them every success in their efforts. But those efforts are too recent, too small, and too much stimulated by external causes for it to be possible at this stage to say much about them. With the exception of the activities of the Mohammedans, all these reform movements are secular in their aims and methods. They seek to educate, but not to convert; to uplift mind and body, rather than soul. We who believe that no education, technical or industrial, can permanently uplift a man apart from that newness of life which comes from Christ alone, cannot help feeling that our non-Christian brethren are starting their work hopelessly handicapped. For a great work needs a great motive to inspire it, and a great power to keep it alive. The highest motives of these secular reformers are patriotism, or pity for an oppressed humanity—fine motives, both, but insufficient to provide continuous inspiration for this tedious, difficult, and often disappointing work. To elevate a vast sunken mass of humanity, both Christ's motive and His sustaining supernatural power are needed.

Here is a striking comparison which may well give us food for thought. The Mission to the Depressed Classes receives at any rate lip-homage from most of the modern educated gentlemen in India. Its supporting constituency is a vast one and includes many prominent men, some of them rich. It raises about £666 a year. There is one despised community which does not even numerically form 1 per cent. of the population—the Protestant Christian community is only $\frac{1}{3}$ per cent. of the population. As Hindu gentlemen are rather fond of

The Need for
a Great
Motive

reminding us, it is drawn very largely from the lowest classes of society ; decidedly the majority in the community springs from the outcastes. There are very few rich men among the Indian Christians. Yet only a year or two before the Mission to the Depressed Classes was started, this poor despised community formed a "National Missionary Society" manned by Indian Christian men, supported by Indian Christian money, for the salvation of those who live in the parts of India hitherto unreached by mission work. It has already an income of £800 a year, raised largely from those who were once outcastes. And this is only one of many efforts which the Indian Christian community is making for the uplifting of its fellow-countrymen. Since the Mission to the Depressed Classes is by far the largest and most serious attempt which has hitherto been made on their behalf by non-Christians, it is surely not unfair to point to this as an illustration of our main thesis, that there is one power alone which is equal to the enormous task of the elevation of the depressed classes in India.

The efforts put forth by Christian Missions to redeem these fifty millions of people are small enough—so small that most of the work is yet untouched. But compared with any other attempts they are great indeed. "After all," said a leading Nationalist, "when it comes to practice, Christianity alone is effecting what we Nationalists are crying out for—namely, the elevation of the masses." This is not because we Christians are better people ; it is because we have a stronger motive and a more sustaining power for this work which makes such large demands. The work of uplifting the outcastes is so extraordinarily difficult and exacting, it demands such infinite patience and faith in the possibilities latent in degraded] humanity, that only one supreme motive can inspire the long years of un-



A Pulayán engaged in Irrigation

wearying toil that are necessary before success can be obtained.

It is easy to talk about brotherhood, both in England and in India. In these days at every political meeting and every trades' club the term is used with very little meaning. And nothing has been more noticeable in recent years than the adoption of the term by Indian orators, whether speaking on social, political, or religious topics. Most modern educated Indians are prepared publicly to advocate universal brotherhood with enthusiasm and sincerity, and yet, as a matter of fact, that brotherhood makes terribly slow progress. At a recent annual conference of an important Hindu sect, an eloquent address on the essential oneness of all men and the folly of caste distinctions was immediately followed by light refreshments. Those refreshments had to be served separately to the different castes, because the men who were advocating universal brotherhood were not prepared to eat light refreshments in one another's company. The incident is not exceptional but typical. Everyone can see the greatness of the abstract ideal of brotherhood, but I do not take any serious trouble for my unattractive neighbour until I learn to see in him my "brother for whom Christ died." Long ago Marcus Aurelius spoke noble words concerning the essential oneness of all men, but when he found in his empire certain people called Christians whose patience seemed to him fanatical and debased, and whose religion appeared contrary to imperial interests, he was quite willing to have them tortured to death. It is only the valuation set upon the life of each individual by Christ and the serious persevering love of all men kindled and renewed by His indwelling Spirit, that are adequate to such tasks as are waiting to be done before millions of India's humblest children can be lifted out of the mire. There are gigantic difficulties to

encounter, heart-breaking disappointments to face ; it is a work not for a few months or years, but for generations. Who could help giving it up in disgust, save Christ and those whom He inspires ? But Christ has not given up this task, and part of the story of what His servants have already accomplished will be told in the rest of this book.



The Baptism of Forty-five Converts



A Village Crowd

CHAPTER III

HOW THEY HAVE MOVED IN MASSES TOWARDS CHRIST

SUMMARY

THE BEGINNINGS OF MASS-MOVEMENTS—

- (a) The Work of Schwarz
- (b) The Work of Rfngeltaube
- (c) The Pariahs of South India move towards Christianity
- (d) The Movement in North India

HOW MASS-MOVEMENTS ORIGINATE AND DEVELOP—

- (a) The Chūhrā Movement in the Panjab: the Story of Ditt
- (b) The Missionary sows the Seed
- (c) The Pariahs' Approach to the Missionary
- (d) The Conditions of Baptism
- (e) Persecution of Inquirers and Converts
- (f) The Time of Probation

THE TRUE MEANING OF MASS-MOVEMENTS

It was in the extreme south of India that the down-trodden classes of society first began to move in thousands towards Christianity. While England and France were engaged in the last fearful struggle for power in India, there was one man who had the right of entrance into all camps, even into the courts of native rulers, and who everywhere showed himself a mighty champion of the right. His name was Christian Frederic Schwarz. It was he who won the confidence of many thousands of Shānārs in Tanjore and other districts. Shānārs are not strictly outcastes, but are sufficiently low in the scale of castes to be regarded by Brāhmans as much the same class of people as outcastes. Their traditional occupation is the climbing of toddy trees.

The Beginnings of Mass-Movements.

(a) The Work of Schwarz

The details of the story cannot be told here, but when Schwarz died, about 18,000 of these people were Christians.

(b) The
Work of
Ringeltaube.

The same movement spread into the native state of Travancore. A lonely intrepid missionary, the great Ringeltaube, with a timid band of Indian Christian companions, entered the state of Travancore. "My timid companions," he says in his diary of April 26th, 1806, "tremble at every step, being now on ground altogether in the power of the Brāhmans, the sworn enemies of the Christian name." Well might they tremble, for many a danger as well as many a hardship awaited them in that beautiful country. It was an immense stronghold of Hinduism, and was about the last place where large accessions to Christianity could be expected. But when Ringeltaube departed ten years later he left behind him 747 baptized Christians. Eleven years later there were 2851, and every year thereafter showed a marked increase. A hundred years later the mission with which Ringeltaube was connected numbered 72,000 Christians, and it is by no means the only Christian community in Travancore. But in those early days the lowest classes of all, the real outcastes, were very little influenced by the new religion. In fact, the story of how they came to see a way of hope in Christianity is a very recent one. Christianity had been a long time in the country before it touched any outcaste community as a whole.

(c) The
Pariahs of
South India
move
towards
Christianity.

At last, however, it began to penetrate the dull consciousness of the pariah that a light had come which could lighten his darkness. In the south the movement began in Travancore, where four thousand pariahs in two small districts were baptized in one year, in 1867. But it did not spread very far until the fearful famine of 1876-79 gave India a new and striking demonstration of the spirit of Christianity. Hundreds of thousands of people were dying in the Tamil and Telugu countries. Government was doing what it

could in face of a hopeless mass of misery. There were few railroads, and grain brought from other countries by sea rotted on the beach at Madras while people two hundred miles away starved for lack of it. At this crisis missionaries everywhere co-operated with Government in the work of relief, raising funds among their own supporters at home, carrying out earthworks, and so finding employment for many poor people, and doing all that pity and their close contact with the people enabled them to do to help the sufferers. Missions were too busy at that time to be baptizing many new adherents, and in many cases, as a precaution against conversion from impure motives, the rule was made not to baptize people until the famine was over. But after the famine thousands of people came over to Christianity. The following rough table will give some idea of the numbers who joined the Christian Church :—

Mission.	District.	Time.	No. of Baptisms.
American Baptist Mission ¹	Ongole . .	One year . .	9,606
Two Anglican Societies . .	Tinnevelly	One year (1880)	19,000
Wesleyan Mission. . . .	Hyderābād (Deccan)	Twenty years .	12,000
Church Missionary Society	Warangal and Ellore	Twenty years .	15,000

The London Mission in the Telugu country baptized 10,000 people within a few years, and the American Lutheran Mission at Guntur reaped a similar harvest. Examples of this great increase are also shown by the following figures from the Government censuses :—In the Hyderābād State the number of Christians has risen from 23,000 in 1901 to

¹ For years afterwards the annual increase of this Mission ran into thousands. It has now 53,748 members, as against 3269 before the famine.

54,000 in 1911. In the Telugu country it had risen from 19,132 in 1871 to 222,150 in 1901.

(d) The
Movement in
North India.

Ere long similar movements began further north. The American Methodist Episcopal Mission, working in the United Provinces and the Panjāb, has devoted itself to winning the outcastes. Adopting a policy of widespread and speedy baptisms, this Mission has actually gathered 100,000 Christians into its fold. Again, in the Panjāb the American United Presbyterian Mission, which had 153 Christians in 1875, has now a Christian community which not only numbers 40,000 souls, but which increased last year (1910) by 25 per cent. in the twelve months. The recent census shows that Indian Christians in the Panjāb have increased by 431.6 per cent. in the last ten years—surely an amazing growth.¹

These are only figures, and they are far from complete, but what an extraordinary story they tell to anyone who will bring a Christian imagination to bear upon them. It is wonderful that within a generation these people, speaking many different languages, living in areas as far apart from one another in some cases as Constantinople is from London, with no common bond but a common misery, should have been stirred by any desire for improvement. But it is far more wonderful that they should with such determination have fixed upon the Christian religion as their objective,

“ Like plants in mines which never see the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him.”

Very deep was the mine in which the outcastes found

¹ The Government census counts more Indian Christians than the Missionary Societies, which suggests that there are people who have not been admitted by any mission, yet who desire to be counted as Christians.



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themselves, but in our own generation the working of God's spirit has guided them absolutely right. They are still climbing, and the light which they have reached is still dim, but they are getting nearer to the full sunshine all the time.

Now let us leave this general sketch of the history and growth of mass-movements, and look more closely into the circumstances which give rise to them and the conditions under which they develop.

The rise of the great Chūhrā movement in the Panjāb through the conversion of one man is a striking instance of one way in which mass-movements may originate. We quote the story as given by Dr Gordon in "Far North in India":—"In a village three miles south-west of Mīrālī there lived a man of the low and much-despised Chūhrā tribe, by name Ditt—a dark little man, lame of one leg, quiet and modest in his manners, with sincerity and earnestness well expressed in his face, and at that time about thirty years of age. The business by which he earned a scant subsistence for himself and family was the buying up of hides in the neighbourhood and selling them at a small profit to dealers. This was the man with whom the movement began. He heard the Gospel from a Christian convert of much higher social rank, who, in many respects, was a 'weak brother.' However, the latter won this low caste man and brought him to Rev. Samuel Martin for baptism. The unusual feature of the case was that here was a man who wished to be baptized a Christian and then wanted *to go back* to live among his people. The missionaries had met with the opposite course so long that some had come to think that it was not possible, perhaps, for a man to go back after baptism to his former calling, and others had come to believe that it was not advisable for the new convert to leave them until he had

**How Mass-
Movements
Originate
and
Develop.**

**(a) The
Chūhrā
Movement in
the Panjāb:
The Story
of Ditt.**

received some extended instruction. Here, however, was a new situation, and the outcome was that the man was baptized, and after baptism returned to his home.

“Ditt had five brothers, who, with their families, numbering about sixty persons, all lived in Mirālī and adjacent villages; his personal acquaintance also, beyond the circle of his relatives, was numerous in that region. As he went about among them from village to village, while attending to his business, he not only let it be known that he was a Christian, but also invited friends and neighbours to come and believe with him upon his newly-found Saviour.

“His own relatives, according to the Scriptures, were first and fiercest in manifesting their resentment. Banding against him, they held indignation meetings, some saying ironically, ‘Oh, ho! you have become a Sāhib (gentleman)’; others, ‘You have become a Be-īmān (one without religion).’ His sister-in-law assailed him with—‘Alas, my brother, you have changed your religion without even asking our counsel; our relationship with you is at an end. Henceforth you shall neither eat, drink, nor in any way associate with us. One of your legs is broken already; so may it be with the other.’

“To these jeers and reproaches, showered upon our humble convert by the whole circle of his relatives, he meekly but stoutly replied, ‘Very well, my brethren; if it pleases you, you may oppose me and load me with reproaches and abuse; but your opposition will never induce me to deny Christ.’

“In August 1873, some three months after Ditt had made a public confession of his faith, he enjoyed the great pleasure of seeing his wife and daughter, and two of his near neighbours, turn, on his invitation, to Jesus as their only Saviour; and after instructing them to the extent of his ability, he, notwithstanding his lameness, joyously accom-

panied them on foot to Siālkot, a distance of full thirty miles, for the sole purpose of introducing them to the missionaries. Mr Martin, after satisfying himself as to their knowledge of Christ, their faith in Him as their Saviour, and their purpose to obey His commands, baptized them, after which, following the example of Ditt, they immediately returned to their village homes. In February 1874 this diligent and successful evangelist, by no means limiting his labours to his kindred, but widely extending his influence, escorted to Siālkot as trophies four more men from his neighbourhood, who, in like manner, being received into the Church, returned immediately to their villages. One of these, Kākā by name, a resident of Mirālī and the first male convert from among Ditt's own relatives, heartily joined his active friend in aggressive work, publishing among his idolatrous neighbours the glad tidings of a Saviour for lost sinners.

“From this small beginning in the neighbourhood of Mirālī, in 1873-74, and from like beginnings elsewhere, the glorious Gospel spread steadily from house to house and from village to village, new converts as they joined the Christian ranks uniting with the old in telling the glad tidings of a Saviour of sinners, a Friend of the poor, and inviting their heathen neighbours to ‘come,’ until the movement embraced within its benign and saving influence scores of villages and hundreds of families.”

Another way in which a mass-movement often starts is somewhat as follows:—A missionary has been touring up and down a district preaching to everyone who will listen to him. He not only speaks to the caste men in their street; he goes into the outcastes' quarters, tells them some home truths about the state of their morals and their street, yet boldly assures them that they are worth as much to God as the Brāhmins are. Like water on a duck's back

(b) The
Missionary
sows the
Seed.

the address seems to flow over the heads of the chattering, spitting, grinning crowd, and the missionary goes his way to the next village. This takes place again and again, and it all seems very futile. But it is not quite so futile as it seems, for two or three of the best people have been slowly coming to understand that the message given, if only it is true, is one which is good news for the outcaste, and they are beginning to feel vague discontent with their present condition. They have relatives in another village not far away who have been baptized, whose children have been educated, and who seem to have a religion very superior in its results to their former devil-worship. But all this is too vague to lead to any momentous decision, until a crisis comes, which brings matters to a head. Perhaps the head-man of the caste village for some reason or other becomes very angry with one of the pariahs just mentioned, and in order to wreak vengeance upon him has resorted to the common device of a false prosecution. The cause of the head-man's wrath may simply be that the pariah has spoken to the missionary. False witnesses are dirt-cheap, the police constables are easily squared, and in a very short time the pariah is in gaol charged with stealing a sheep which never existed. The pariahs are full of consternation, and do not know where to turn for advice or help. One of them conceives the bright idea of seeking the help of the missionary.

(c) The
Pariahs'
Approach
to the
Missionary.

Forthwith a deputation tramps away to the nearest camp where the missionary and his native evangelist are to be found. The missionary listens to the story; he has heard too many similar ones to be surprised, and he has his answer ready. There is nothing that he can do, for the law must take its course. But he expresses sympathy and gives some practical advice. Especially he exhorts his hearers to go boldly as witnesses to the law-court, tell the

exact truth, and believe that God is on the side of truth. If the case is a particularly glaring one, he may send the evangelist to introduce the pariahs to a lawyer, on the strict understanding that the expenses are paid by the pariahs themselves. Sometimes it is bitter indeed for the missionary to find that he can do so little to resist such grievous wrongs. But often enough that little changes the attitude of the pariahs to the Christian religion. It may be that the false charge breaks down and the missionary's advice is triumphantly vindicated. Even if the case ends badly and the innocent suffer, the pariahs feel that if only the missionary's religion prevailed in their country, things would be better. One day after much talking among themselves they go to the mission bungalow again and calmly announce that they have decided to adopt the missionary's religion. Rather to their surprise he does not exactly receive them with open arms. His answer is something like this:—

“Your decision is very good and I hope you will keep it. But before you can join the Christian religion you must understand it far better than you do at present. Being a Christian does not only mean being baptized; it means knowing about Jesus Christ, following Him and learning to live like Him. If I received you at once into my religion, you might bring disgrace upon it. So if you seriously mean to join this religion, you must go through a time of testing. You must promise now to come to Christian worship on Sundays and to learn all that we are able to teach you about Jesus Christ. Your children must be sent to school. You must give up idol-worship absolutely and altogether; you must also give up fornication, toddy-drinking and carrion-eating. If you will go on steadily doing that, after some time—it may be six months or it may be a year—I shall know that you understand what it means to be Christians, and that you are fixed and

(d) The
Conditions
of Baptism.

sincere in your desire. Then only will it be possible for me to baptize you."

Such an answer gives an idea of the fundamental demands commonly made by missions before they admit inquirers to baptism, though naturally there is some variation of practice as to the precise standard of life, of knowledge, and of religious experience which different missions require.

(e) Persecu-
tion of
Inquirers
and
Converts.

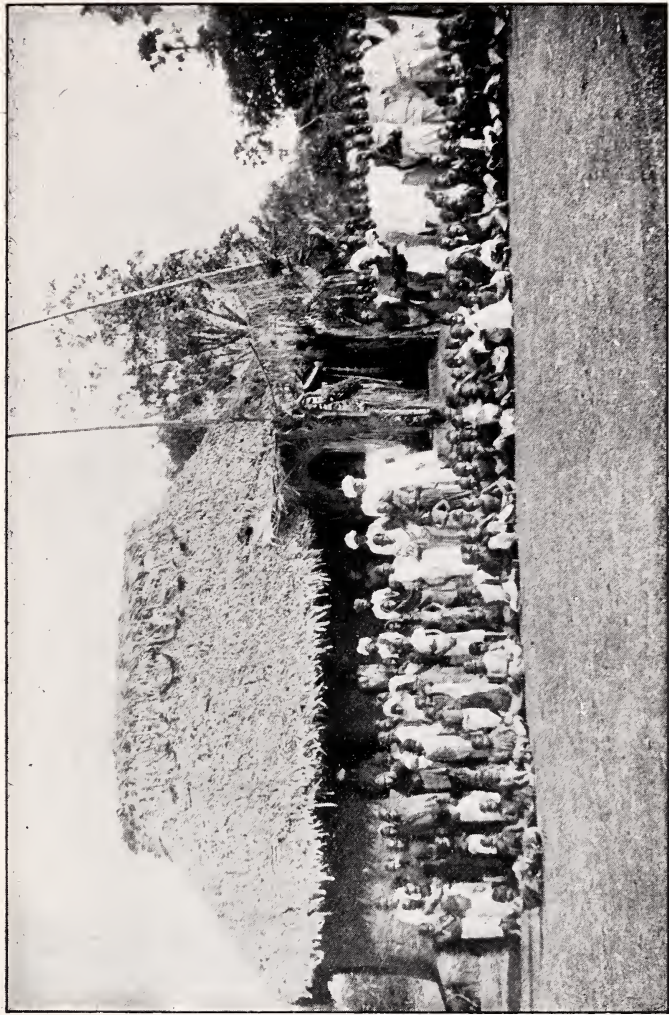
There is one feature of the time of preparation and testing which we must not fail to mention, and that is that the inquirer will very likely pass through a serious test in the shape of petty persecution. It is so commonly assumed that in India only the high caste man suffers for his faith, that we must try to make this point particularly clear. Census officers who have to suggest an explanation of the large increase in the number of Christians are apt to explain that the pariah has nothing to lose and everything to gain by becoming a Christian, and there is doubtless some truth in what they say. Yet almost every district missionary knows that there are few villages in which his work has been able to make headway without encountering fierce opposition from the caste men. Considering that these men are in danger of losing, on the advent of Christianity, those who have been virtually their hereditary serfs, it would be strange indeed if they did not hate it. Christianity makes a man a better labourer than he was before ; but when it treats him as a human being with rights as well as duties, when it teaches him to read and write and encourages in him independence of character, it is thereby seriously interfering with the social conditions to which the caste man largely owes his present unchallenged supremacy. Consequently for a time the Christian pariah has to submit to more cruel hardships and greater indignities than ever before. When he is in trouble he

cannot get his heathen employer or the village trader to allow him the concessions allowed to everyone else. If he applies for a loan of seed he receives the mocking answer, "You have left the religion of your forefathers and fallen into the Christian way. Go to your Padres (the missionaries); you have no right to come to us." Many a poor pariah is beaten, many a false prosecution is filed in court, many an ancient mortgage is pitilessly foreclosed, before a mass-movement can make real progress in a district. As the movement grows stronger some of the ill-treatment perforce ceases, but in its early days many a poor outcaste suffers for his new-found Lord in ways which sound vulgar and unromantic, but which are terribly hard to bear.

A missionary tells of a village in which he and his colleagues were warmly welcomed on their first visit. He goes on to say: "We returned after about three weeks. It was about five o'clock in the evening when we reached the village, and the men were just returning home from their day's labour. Not one noticed us. Each passed to his house and remained there. After waiting some time and finding that we could not get an audience we moved on, disappointed and perplexed. As we passed through a tope (grove) at the end of the cheri (pariah portion of the village) a man came to us from the cheri and said, 'Please come to us after dark; we will see you then.' We returned at about eight o'clock. Then all came around us and we had a good time. We learned that after our last visit three leading men of the cheri had been severely beaten because they had held conversations with us. They had been promised more if they dared to welcome us again. Having mortgaged their lands and houses, themselves and their sons, they dared do nothing which would incur the anger of their lords and masters: hence their assumed indifference to our presence in daylight."

Here is another story of a pariah convert from the Madras district; it has a special point in it for English readers:—Erran and his family were baptized a few weeks ago under dramatic circumstances. For want of room in his house we held the baptismal service in the street of the hamlet where he lives. In the middle of our service the landlords of the place sent their servants with sticks to beat and drive off our congregation, while they, with angry and threatening looks, stood at the entrance of the village street, which they would not defile themselves by entering, as it belonged to the pariahs. Under the frown of men, but with the smile of God upon him, Erran professed the faith, and took the name of Jacob. Since then his treatment by those landlords has been one long story of violence and injustice on their part, and of steadfast courage on his. When he had tilled his land, they reaped and seized the harvest. They threatened him with dire punishment if he took the fruit of a tamarind tree which is in his backyard and which for many years he had enjoyed. They cut him off from work. Others are reaping their harvest now. He has none to reap. It is no easy matter to secure justice for him, as the land-tenure of that place is of a peculiar nature which makes it impossible for the Government to intervene between landlord and tenant. But whatever the issue may be, we all thank God with wonder as we see the firm faith of this humble man and his wife and children. This week I had a letter from a friend in England which may explain the secret of this patient faith. It runs thus: "I was very much touched with your account of the man Erran, and *have prayed for him every day.*" That touch with the higher reality of the spirit-world has produced effects in the mind of a man eight thousand miles away.

A final example of such persecution may be quoted from



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the narrative of a Wesleyan missionary in Hyderābād—Nizām's Dominions:—"In this case the persecutor is a village chief, a rich man, able and ready to employ the corruptest of means to gain his unrighteous ends. A Christian family has for twenty years cultivated lands near his village. In May and June last they were forcibly driven off, their ploughs burned and other property destroyed. Appeal for redress was made before the Government authorities. But to add to their difficulties, and, if possible, prevent them from appearing to further their plea, a false charge of 'house-breaking' was concocted against these farmer brothers and their catechist. They were suddenly and summarily marched off to gaol forty miles distant, and suffered many hardships as they went. We were able to intervene in time to thwart the evil design and prevent a miscarriage of justice. But for weeks this little band of Christian men were kept marching between a court forty miles from their village on one side and thirty on the other.¹ The hired 'witnesses' took fright and could not be dragged to the court, and the charge of 'house-breaking' was dismissed. The other case still proceeds, and must proceed until the oppressors have been successfully resisted and our people are once again enjoying rights which are inalienably theirs. We have never seen a sign of wavering in the faith and loyalty of one of these men."

These stories, which could with perfect ease be almost indefinitely multiplied, are given because they represent a side of the mass-movements which is often ignored, but which is very real in most districts. It is through much tribulation that some of the outcastes are taking even the first steps

¹ A magistrate in India travels over a wide district. Thus either plaintiff or defendant may have to follow the court many miles from one side of the district to the other.

that lead to the Kingdom. The fact that hardships of this particularly galling kind have not been able to stop them deepens not a little our sense that there is an influence greater than human behind this extraordinary movement.

(f) The
Time of
Probation.

A period of probation forms a part of the almost universal practice in missions which do what is called mass-movement work, and its necessity is obvious to all who are familiar with the outcastes. Volumes could be filled with examples of the strange motives which have first impelled some of the people to approach the Christian missionary. One man is on the police list of K.D.'s (*i.e.* "known depre-dators"), and imagines quite erroneously that the police are less likely to trouble him if he is under the ægis of a mission. Another has a debt of £20, and supposes that the missionary will consider £20 a low price for the privilege of baptizing him. An old man recently explained that he liked Christian funerals so much that he decided to join the religion. The writer has heard another man relate how some years ago he had himself no particular thought of becoming a Christian, but his neighbour Viran had promised a missionary to take this step. When the missionary, taking the promise seriously, paid a special visit to the village to see Viran, he took fright and decamped. The missionary seemed so disappointed that my friend obligingly substituted himself as an inquirer, with the result that he was ultimately baptized, and is now an elder. It is clear that with such people a period of instruction and testing before baptism is absolutely necessary, unless the Christian community is to be swamped with an unregenerate mass of self-seekers. It is during this period that the real foundation of future work is laid, and the instruction given at this time is of vital importance. In most cases it is faithfully given, and the testing strictly carried out. The average missionary in his testing rejects ten candidates for

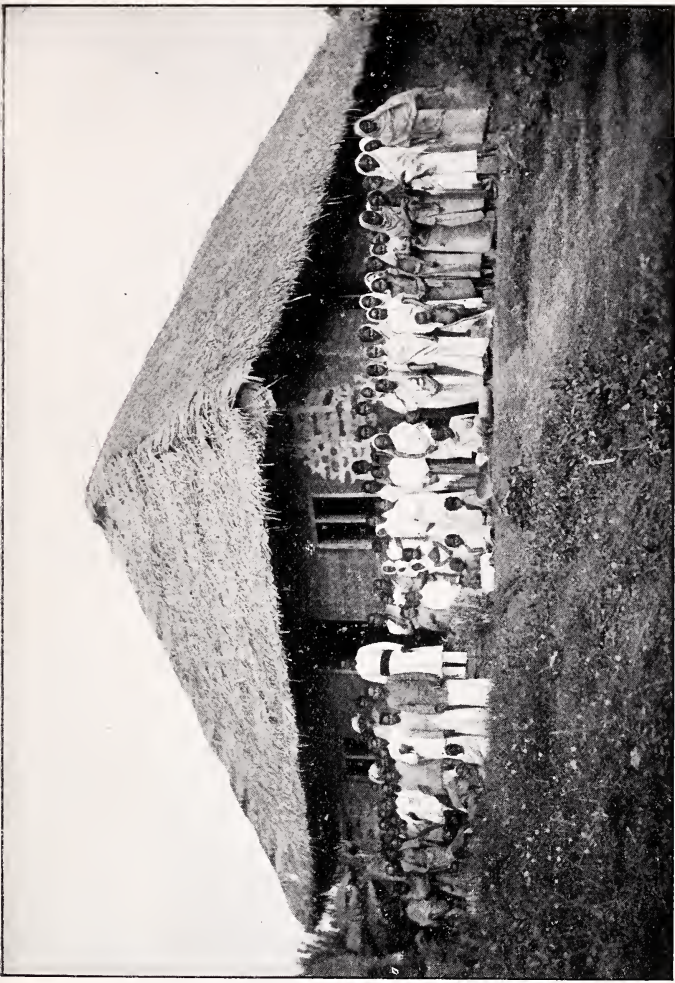
baptism for every one whom he accepts. Unfortunately, sometimes the missionary's district is so large and the hands of all the mission workers are already so full that the instruction of the new-comers is hasty and careless. Bad work of that kind courts disaster, and therein lies the chief peril of the mass-movements.

Putting together the facts mentioned in this chapter it is possible to get some understanding of the meaning of a mass-movement. The following aspect of the matter, however, is not sufficiently understood by British supporters of missions and should be very carefully noted:—When a missionary book or periodical tells of the admission of (perhaps) four hundred persons into the Christian Church in a single district, that does not mean that there have been four hundred “conversions” in the technical religious sense of that term. Among the four hundred there may be a very few who are convicted of sin and who believe in Jesus Christ as their Redeemer. But on the whole such a statement means that some four hundred humble souls are groping after something better, and have put themselves under the wing of Christ's Church. They apprehend the “something better” very dimly and vaguely, but they are sure that it centres in the name of Jesus Christ. They have entered a new environment, and their feet are set on a long road of progress instead of being firmly fixed in the old bog of their superstitions. As they grow in knowledge and experience one figure will become more and more clear to them, replacing the spiteful and capricious beings who have clouded all their past life, and that is the figure of our Lord Jesus Christ. Some day there will, we trust, come to them that definite individual experience of Christ's saving grace which in England we call conversion. But even now surely the change is wonderful enough, and has in it the potentiality of all future glories.

**The True
Meaning
of Mass-
Movements.**

There are still not a few people who distrust mass-movements because they take them to be a substitute for that definite supernatural work of grace in the individual's heart which alone is full salvation. No one in India regards them as such a substitute. The mass-movement is a first step on the road that ultimately leads to full individual conversion, and for most of the people in India it is an indispensable first step. When it is realized that through thousands of years in India the whole weight of the social system has been applied to crushing out individuality, and subjecting every part of the individual's life to the custom of his class, then it will be seen that, whatever takes place in abnormal cases, the normal line of progress of Christianity will be that first the class as a whole must move towards Christ, and then, under the new beneficent influence, individual aspirations can be quickened and individual wills can be strengthened for definite personal decisions to serve Christ.

In most cases to-day, however ignorant the outcaste may be, his baptism means to him a profoundly important turning-point in his life. To cease looking towards powers of darkness and to begin to look, however vaguely, towards Christ; to leave gross habits and to have moral demands constantly made upon him; to know that however contemptibly he is treated in the village, the supreme God is ready to treat him as a son—surely this change is proof marvellous enough that the Spirit of God is at work, and it is an earnest of yet greater changes to follow. The outcastes come blindly, like those crowds in the Gospel who followed Christ for the sake of the loaves and fishes, but they too come to Christ, and sooner or later they feel His presence, learn the lessons He teaches, and receive His salvation.



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CHAPTER IV

HOW THE OUTCASTES ARE BEING TAUGHT

SUMMARY

FOLLOWING UP A MASS-MOVEMENT

INSTRUCTION AND EDUCATION OF CONVERTS—

- (a) A School in an Outcaste Village
- (b) Adult Schools
- (c) Boarding-Homes
- (d) Industrial Work
- (e) Agricultural Settlements

THE IMPORTANCE OF EDUCATION

WE have said something of the way in which congregations among the outcastes are being gathered; probably most people in England would be astonished to hear how *many* of them are being gathered. There are little Christian congregations of this kind in literally thousands and thousands of villages in India. There are even a few districts where, among the outcastes, the Christians are in the majority. The social difficulties which used to press very hardly upon the Christians—*e.g.* the difficulty of finding suitable husbands for their daughters among people of their own religion—are in such districts actually beginning to be felt by the heathen minority. Even where things are far less advanced, in many districts the number of accessions from the depressed classes is steadily growing, and often enough missionaries have to discourage new candidates for baptism, because they cannot possibly provide them with teachers. Every new congregation means a serious addition to the existing

Following
up a Mass-
Movement.

amount of organized work. Enough was said in the last chapter to show that baptism marks the beginning, not the end, of the work of missions for the pariah. He is the merest babe in the Christian life. His notions even of right and wrong are of the most elementary and faulty kind. Since he cannot read or write he depends entirely upon such religious teaching as the mission can give. Consequently anyone can see that the whole question as to the success of mass-movements—as to whether we are preparing for the Church of the future a crushing incubus of baptized heathenism, or a great body of living Christians—depends upon the care and instruction which these new communities receive. In season and out of season, for many a long year to come, the mission must be steadily teaching the outcaste, teaching his wife, and teaching his child. This means that in every mass-movement village the mission must place an Indian worker commonly called a teacher-catechist, who combines the offices of pastor to the flock and teacher to the school.

Instructions
and Educa-
tion of
Converts.

(a) A School
in an Out-
caste
Village.

Let us look at this school first of all. It is not like the Council Schools of England, for it is very likely housed in a building costing about £3. But it is a Government-aided school, controlled by Government educational codes, and annually inspected by Government. In theory, therefore, it begins at certain stated hours, and keeps to a scientific time-table; but as there is no such thing as a watch in the village, and as the pupils have other duties, such as cattle-minding, to attend to as well as their studies, theory and practice are apt to differ. The teaching does not go beyond the fourth standard—in most cases not beyond the third. The course of instruction is designed both to give the pupils a sound general elementary education and to fit them for village life. From the missionary's point of view the Scripture lesson is the most important of all. Of



A Pariah School



Boarding-Home Boys at Work



course no cognisance is taken of it by the Government, and in some parts of India it must be given out of the regular school hours, but it is systematically done according to a syllabus prepared at head-quarters, and the teacher knows that the missionary on his rounds will be sure to examine that subject with special care. Returns for these schools have to be regularly submitted to the mission, to the local authorities, and to the provincial governments. Let this be remembered by teachers in England, who often suffer from the necessity of filling up Form A, Form C, and so on; let it also be remembered that it is no uncommon thing for one missionary to be the responsible manager of sixty or eighty such schools, and then the amount of office-work involved will be partly understood.

But supposing that in imagination we pay a surprise visit to one of these schools to-day, what are we likely to find? Well, first we shall probably find that the teacher is not taken by surprise. There is some mysterious telepathy which seldom fails to warn the village teacher of an impending "surprise visit." Perhaps the secret of it is that with our white umbrellas or sun-hats we were seen across the rice-fields a full quarter of a mile away by the lively young persons who were tending the goats, whereupon they rushed off to the teacher, and some of them even made a hurried arrangement for those goats and sat down demurely in the class to await inspection. However, the line of skinny little brown forms seated on the floor is shorter than it should be. The teacher has not had time to cover up some of the more obvious deficiencies, for out of fifty children on his register less than twenty are present. A glance at the time-table shows that the lesson now proceeding ought to have been over half an hour ago. Being fresh from home, you may consider these blemishes so serious that the rest of the work is scarcely worth inspecting. But the more

experience you gain of Indian villages and of the really enormous difficulties in the way of the pariah child's regular and punctual attendance at school, the more you feel that although strict ideals must always be held before the teacher, yet he must not be too hardly dealt with when he fails to attain to them. So let us quietly go on with the inspection.

From our copy of the mission syllabus we know how far in each subject the children of each class should have advanced at this period of the year, and we test them accordingly. We find the work to be of very mixed quality. Those shy little infants sitting cross-legged with some sand in front of them ought to be able to write ten easy letters in the sand with their fingers, but when asked to write a single letter the little fingers pause, until one boldly puts down the wrong letter, promptly followed by all the rest, to the great indignation of the teacher standing by. We know what that means. These children have been following the ancient indigenous method, forbidden by the mission, of learning the alphabet. For hours they have sat there shouting the names of the letters in a kind of chant, led by a boy who knows the alphabet, but the sounds so vigorously vociferated have had no connection in their small minds with the particular symbols which the chorus-leader has been writing with his finger, and which they have imitated obediently, but quite mechanically. When we turn to hear the second standard boys read, we notice a suspicious glibness in the flow of the first boy's words. Taking the book from the boy's hand we tell him to continue, which he does just as well *without the book*! He has memorized the whole book, and is not really reading at all. We ask the fourth standard boys a very simple mental arithmetic problem about the price for which a man sold his cocoa-nuts, but meet with a hopeless, blank stare.

Nevertheless, when the teacher at our request conducts a

nature-study class for the third standard, about the palmyra tree, or the local grain crops, the class is alive and interested, and clearly has enjoyed previous lessons. When the fourth standard children are asked to write in their own words a well-known story, and to draw a picture underneath it, they write quite nicely, and the picture, though in few cases bearing much resemblance to the object supposed to be depicted, yet shows such vigour and originality that we know at once that the children have often done drawing, and have learned much from it. Best of all, in the Scripture lesson the tiny children in the first standard are able to tell one or two stories in their own style, lisping, concise as a telegram, yet conveying the main point; and some of the older children can evidently see the bearing of the lesson on ordinary life.

After a couple of hours' patient listening and questioning, we feel that perhaps it would be unreasonable to expect the teacher to do very much better. The register shows that most of his scholars miss at least two days out of every week's attendance. Just as Samuel was making some progress, threshing time came and there was extra work to be done in the village, so Samuel had to go as additional hand for a caste man for a month or two until the pressure of work was over. Then he came back, having forgotten in two months what he had learned in four. Most of the little girls are in charge of a baby only a size smaller than themselves, for their mothers as well as their fathers are out in the fields doing coolie work, and will not return till dark. A considerable proportion of the scholars is sure to be out beyond the cactus hedges, near the bank of the great "tank" or under the scanty shade of a thorn tree, looking after the village cattle, to whose welfare their educational progress is unhesitatingly sacrificed by their parents. After all, the boy gets a meal of gruel for minding

the caste man's buffaloes ; he gets nothing tangible for going to school ; and such considerations weigh heavily with ill-fed men and women. "What's the use of education to my boy ?" asks the father ; "will he wear a coat and trousers like a white man and get a pension ? As to my daughter, what's the use of education to the girl who blows the fire ?"

The more one studies the social conditions, the less he wonders that pariah schools are so poorly maintained, and the more thankful he feels for the good work that has actually been done. So when we have sent those poor skinny little children home to whatever apology for a meal they can get, we do not deal very severely with the teacher. He wants some criticisms, but he wants encouragement still more. After all, there are a few children in that school whose horizon has been so widened that they can never again be imprisoned in the superstitions of their forefathers. There are some who can so read and write that they will never be as absolutely at the mercy of unscrupulous village accountants as their fathers are at present. What is much more important, there are one or two who have as definite and clear a knowledge of Jesus Christ as the average village child in England.

We visit three other schools before the day is over, and at the end of the day we feel that while there are many faults to be found with the work of the schools in detail, yet that work is laying the foundation of a great and worthy accomplishment—the building up of a race of men out of material which has hitherto been treated as human waste. The hundred or so of little brown children whom we have seen represent a mighty stream of little ones which has flowed into mission schools to-day and flowed out again, with some new and pure element in it, to bless and fertilize the desert land. Moreover, here and there in the most unlikely places we have seen children of wonderful promise,

and made a mental note of them. It may be that after giving them further education and training we shall find in them true and faithful workers for the future. No, this school work may be very poor from a Government inspector's point of view, but it is wonderfully worth doing.

It is not being done for the children only. In very many places night-schools are being held for the young men who have to work all day but who wish to learn to read and write. The outcastes as a class are shiftless and unenterprising, yet I have seen a father sitting down after a hard day in the fields to do the second standard lessons which his little girl has already learned. Surely there was some courage there. I remember another village where the teacher lived a mile away, and often he could not hold the night-school. But when he could hold it he put a lantern on the rising ground behind his garden, and at the sight of that lantern a little band of youths started out in the pitch darkness to cross a mile of snake-infested jungle-land, and studied till it was too late to return home, so that they slept on the floor of the school-house. Another instance of zeal and determination in the face of grim difficulties comes to mind. There were some young men who had walked eight miles to a place where road-mending work could be had; they had worked hard all day for twopence each and had walked eight miles back to their homes in the evening. Yet at 9 p.m. they were in their places in the night-school as usual. These young men were candidates for baptism, and when a few months later the great day of their baptism came, we gave a New Testament to those of them who could read. They had known nothing until the night-school began, but they had all learned to read, and each one wrote with his own hand on the fly-leaf of his Testament, "As for me and my house, we will serve the Lord."

(b) Adult
Schools.

(c) Boarding-Homes.

We spoke above of making a mental note of promising little children in order to give them further education. We shall try to get those children sent to the Mission Boarding-School. Let not the thought of English boarding-schools confuse your mind at this point. We are not trying to "finish" the education of these children with music and extras. The boarding-home is just a neat white-washed building surrounding a square courtyard, where the picked children of the whole district are leading a healthy, strenuous life under the strongest Christian influences which the mission can bring to bear. They are away from the foul language and the vile sights with which in their own homes they are terribly familiar. They are receiving a thorough elementary education under the best trained teacher in the mission. They do enough manual labour (working on the mission land or cooking their own food) to keep their little bodies healthy, and some day they will go back to be Christian leaders of the community in their villages. These boarding-homes play a very important part in mass-movement work. Out in the villages the Christian influence of the teacher, supported about once in three months by a visit from the missionary, is weak compared with the strong perpetual heathen influence of all the customary life and surroundings. Only those who do not know the pariah would feel anxious lest by our system of boarding-homes we should weaken "home influence." Until the home influence, as it now is, becomes entirely transformed, the weaker it is the better. For intensive effort, for the training of character and for the making of the leaders of the future, we must mainly look to the boarding-home for many a long year to come.

The United Free Church Mission Boarding-School for Girls at Chingleput, near Madras, gives a good idea of the aims and achievements of such schools or boarding-homes.





Boarding-School Girls Making Lace

The last report says :—“ The girls who come here have to be ready when they go out from us to take their place as leaders among the women in the villages. They will have had more education than any of the others there, and may have to work as Biblewomen or teachers. There is great poverty in their homes. The girls must be ready to help to add to the family earnings. Formerly they did this by going out to work in the fields as coolies. This, however, was not always satisfactory, as in the nine hot weather months very little could be done. Since the foundation of the industrial school here they have been able to work at lace-making in their own homes, and this has been a great advantage. Another thing we must keep in view is the fact that on these girls depends the realizing of Christian ideals in home life. They are to be the wives and mothers on whom will depend the training of the coming generation, and it is in their hands to lower or to ennoble the atmosphere of their home life and surroundings.”

The report goes on to say :—“ The home life in the school plays a prominent part in the education of the children. It is interesting to watch a child when she first comes into the big company from her lonely little jungle village. The look of helpless wonder on her face when she first arrives changes by gleams of understanding into one of curiosity and interest, and finally with great joy she realizes that she too has her place in the big community, and enters thoroughly into all the delights of school life. Many are the children of parents who have only recently embraced Christianity. They have had no idea of a life of discipline of any kind, and so we try in the boarding-school to surround them with all that will help to strengthen and not weaken them in the life which they will have to face afterwards. The life is very simple

and natural. . . . As far as is possible they have the duties which will be theirs afterwards. There is no time for the weekly dhobī (washerman) work, but beyond this they all have their turn in doing the work necessary in their own homes. They grind and cook, draw water, attend to the school garden, sweep and clean the school every day. . . . The children have definite religious instruction every day in school. . . . On Sundays the teaching is less formal. After Sunday school and morning church there are catechism classes for the younger children and Bible study for the elder girls. In that hour they are encouraged to bring questions for discussion and to face problems which will be theirs when they leave us. It is so easy for them either to lapse and become as their mothers were before them, or to take up the other attitude of conscious superiority, and intolerance of the customs of those who have cared for them and brought them up."

(d) Industrial Work.

It is not surprising to find that the industrial side of the work of this school is considered very important. Sooner or later most missions dealing with mass-movements have found themselves obliged to attempt some kind of industrial work. The poverty of the people is so profound, and the pressure of repeated famines so awful, that, under present conditions, for many of them a life of bare decency is almost impossible. The Chingleput Mission has faced this necessity, and is trying, by encouraging the lace industry and agriculture, to make a respectable home life possible for its Christians. In their boarding-school, therefore, the girls (who work up to the 5th standard) are regularly instructed in lace-making. "The lace-work," we are told, "has a very good effect on the girls. They have to be neat, clean, thorough and persevering in their work, and they learn to take a pride in being able to support themselves." The value of such industrial training—accompanied as it is by

an elementary education and by regular Bible teaching—can hardly be exaggerated. It is a potent instrument in making the pariah Christian independent and resolute, and in fitting him to fill a position of influence in his community.

In some places industrial missions have aimed at teaching the people better methods of agriculture, and have even formed Christian agricultural settlements on land owned by the mission. Since eighty per cent. of the people of India depend directly upon the land, it is natural that the first attempt to better social conditions should take the form of enabling the villagers to get more out of the soil. Sometimes a mission has received a large grant of waste land from Government, and sometimes Christians have been helped to secure land in their own names. In most cases Christians from the mass-movements have been made subtenants of the mission, on condition of their obeying certain rules by which the mission tries to prevent some of the common defects of Indian village life. The mission uses part of the land for model cultivation, introduces the iron plough-share instead of the old wooden one, plants sugarcane where the natives had never thought of so doing, uses a patent water-lifter with the big well, and perhaps even instals an oil-engine which pumps water with a rapidity which looks like magic. When possible, agricultural classes are held at which the simplest principles and the most practical methods of cultivation are explained. In this way it is made possible for those settled on the estate to earn their own livelihood, and it is hoped that in spite of ingrained conservatism the community at large will gradually follow the newer and better methods as demonstrated.

There is a conspicuous instance of this kind of work in the Church Missionary Society's agricultural settlement at Clarkābād in the Panjāb. The story of this settlement is

(e) Agri-
cultural
Settlements.

as follows :—Some fifty years ago a grant of land was made by Government to four Indian Christian gentlemen. They settled some poor converts on it, but the ignorance of the settlers stood in the way of success. In 1876 a C.M.S. missionary stepped in and saved the colony, which was in due time taken over by his Society. Works of various sorts were now begun—witness an extract from a list of the tasks undertaken by the settlers under the new régime :—

“ Roads laid out and many thousand trees planted.

A trough for cattle at the well.

A large mill for oxen.

An oil press.

A village well.

Wall round the graveyard and planting trees in it.

About six houses for granaries.

Guest house and post office.

Water courses for irrigating the fields.”

When the mass-movement among the Chūhrās spread to Church Missionary Society territory, there were new possibilities : in course of time the Society found itself with a large constituency from which to draw colonists who were not only Christians but were accustomed to agricultural work. These colonists worked the land successfully, raising crops of wheat, cotton, sugar-cane, lentils and mustard. Orchards of mango, peach and banana trees were also planted, and fruit was cultivated extensively. The Church Missionary Society was responsible to Government for the settlement, and did all it could in the way of agricultural and industrial training. To-day Clarkābād is a prosperous Christian village with a large church, a boys' school with workshops, a girls' school (where industrial training is also given), a dispensary and other institutions. There is a mission staff consisting of pastors, teachers,



Basket-making in a Girls' Boarding-School



Boarding-School Girls bringing Water from the Well

doctor, business-overseer and others. The Chūhrās, who form the bulk of the population, could never have reached this state of civilization and prosperity without some outside help. Such settlements should be of the greatest value to the Indian Church as centres where a higher level of Christian life can be reached than is often possible in villages where converts from the depressed classes are isolated and are surrounded by temptations to fall back into the grosser forms of heathenism.

On the other hand it must be admitted that in enterprises which involve dealing with land, missions have failed as often as they have succeeded. A frequent source of difficulty has been lack of sufficient capital. In agricultural settlements money must be laid out in implements, oxen for ploughing, seed, buildings of various sorts, and, in some places, on irrigation. There must be funds in hand too for wages and sundry current expenses. If these funds are insufficient, the settlement can hardly prove a success. Again, sometimes a missionary who, after an ordinary theological training in England, has had a few years' experience of mission work in India, has been asked to superintend the farming of sixty acres of land twenty miles away from his headquarters, as a slight extra to an already heavy burden of district work. In other cases outcastes, who have never had the experience of owning land, have been given as much freedom of action as if they were reliable and experienced farmers. In yet other instances, the business management of the estate has been left to an Indian manager who proved to be dishonest. In all these cases the results have been disastrous. Even when disasters have been avoided, the creation between the missionary and the Indian Christian of a landlord-tenant relationship has been a serious hindrance to the missionary's spiritual work. Experience seems to prove that if this kind

of work is to be done at all, it must be done by men specially qualified for it ; it must be managed on strictly business lines throughout, and it must be kept entirely distinct in its management from the ordinary work of the mission. When these principles are applied, agricultural settlements will become a powerful means for the uplift of the depressed masses.

“ But,” it may be asked, “ what is the exact bearing of this industrial and agricultural training on missionary work ? ” We have already seen from the work of the Chingleput boarding-school how useful it may be in developing character—a vitally important part of the missionary’s task. The work of missions lies not only in proclaiming the Gospel, but in building up strong independent churches in the mission field. And if the churches are to be independent, their individual members must be so. But how can the pariah form habits of independence when, for the sake of a pittance of food, he is compelled to fawn upon the caste man for casual labour ? Or how can it be hoped that an ordinary-sized congregation of people, whose earnings average threepence a day per household, can support even a catechist ? We have only to compare the pariah’s case with that of our casual labourers at home to see that almost the first thing to be done for him is to put him in the way of earning a regular livelihood such as will lift him from a state of semi-slavery to a position of comparative independence. It is here that agricultural and industrial training step in as the handmaids of missions, and provide in many districts the only solution to the problem of self-support in the churches.

The Importance of Education.

In the work of education, with which this chapter deals, lies the hope for the future of Christian India, and by no community is education so much needed as by the outcastes. An uneducated Christian Church among the

depressed classes can be no power for good: indeed, it must sooner or later lapse into heathenism or unbelief. But educate this Church, and it will be able to raise the sunken mass of its heathen brethren and will be an asset of incalculable value to India in her future development.

CHAPTER V

BUILDING UP A CHRISTIAN CHURCH AMONG THE OUTCASTES

SUMMARY

CHRISTIAN WORSHIP AND TEACHING IN A PARIAH VILLAGE—

- (a) On Sunday
- (b) On a Week-day
- (c) The Purpose of it All

THE TEACHER-CATECHIST—

- (a) His Responsibilities
- (b) His Difficulties
- (c) His Past History

CHURCH DISCIPLINE IN THE VILLAGES—

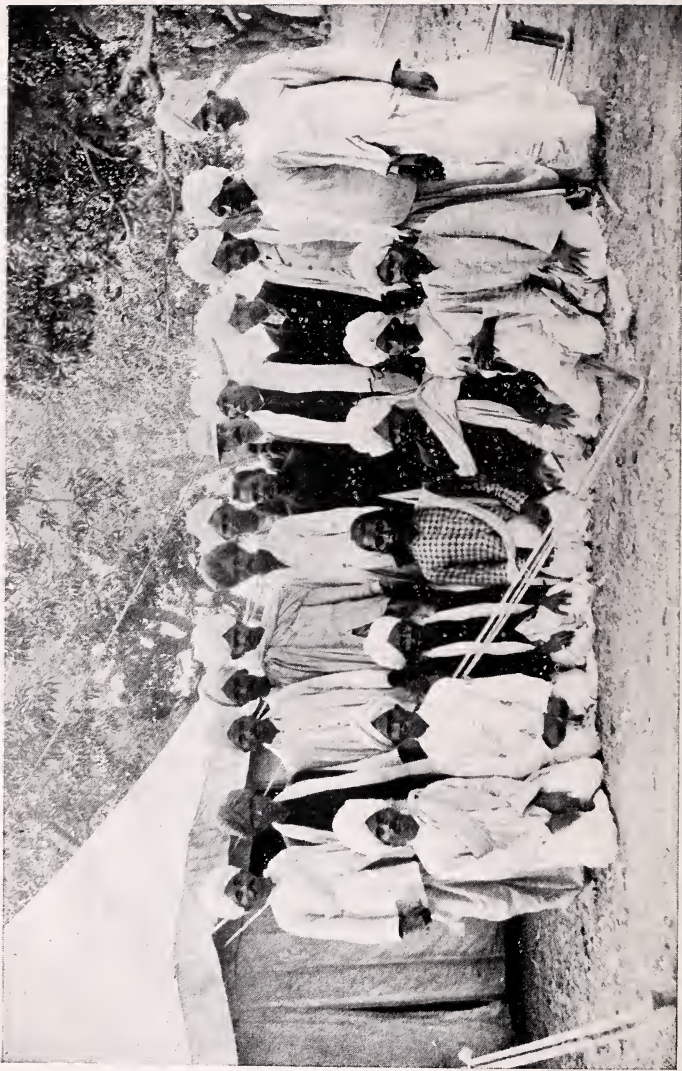
- (a) Its Importance
- (b) The Panchāyat

THE WORK OF THE MISSIONARY

Christian Worship and Teaching in a Pariah Village.

(a) On Sunday.

WE have already seen that the mission agent in the mass-movement villages is both teacher during the week and preacher on Sundays, and we have tried to look in upon him while he is at work in his day-school. Supposing now that we find ourselves approaching his village at about seven o'clock on a bright Sunday morning—of course it is bright, unless we go in the rainy season. We cross the ridges between gorgeous green rice-fields, aiming at a little clump of palm trees on the horizon. Near the village, sheltered by those palm trees, we meet the skinny cattle perseveringly seeking their nourishment in unpromising pastures, tended by equally skinny children, scantily-clad, tousle-haired, but cheerful—the very ones whom we were examining the other day. On coming closer to the houses we are greeted, first by the howl of the ubiquitous dogs—



Teacher Catechists and Missionary in Camp

poor, mangey, repulsive creatures, which have to be driven off with stones; next by the village smells, for the sun is the only sanitary agency; next by the sound of an altercation, for the pariahs live at such close quarters with one another that violent quarrels are matters of daily occurrence.

All these things are too familiar to delay us, and we pass down the street between the mud and thatch houses on our way to the church. The building dignified by that name is also the building of the school which we visited the other day, and it serves many other purposes, being a sort of town-hall and forum to the village. It stands a little way removed from the end of the pariah street, half-way towards the caste people's quarters. It was placed there in the hope that ultimately the caste people also would come to meetings held in it. Its walls are of baked mud, its roof is thatched with palmyra leaves, or with thick grass and straw. Its doors and window frames—frames only, for no glass is used—are of the cheapest wood, and its floor is neatly coated with cow-dung. It has no furniture save a black-board, a table, and a chair, and the whole building with furniture probably cost the mission £5.

Entering this building we ask the teacher-catechist how he is getting on. He has been troubled by fever, so we look at the well from which he draws his water, find that a cleaning is over-due, and arrange for it to be done the next day. He reports that his night-school is making good progress, so we look at the register and congratulate him on the improved attendance, after which we ask him to ring the bell for service. The bell consists of three feet of railway-line suspended from a pole outside the door, and after beating it with stone or hammer, the teacher starts down the village to go from house to house calling the people, for well he knows to his cost their tendency to saunter into the service shortly before the benediction.

Meanwhile we let into the building the noisy crowd of children who have been waiting outside, stand them in a row before us, ask them questions about their last Scripture lesson, hear them repeat passages which they have learnt by heart, and join with them in singing some lyric or "bhajan" which they have been taught since our last visit. These lyrics are songs with Christian words set to Indian music. Away in the big towns the congregations are singing English tunes and feeling very up-to-date and Western, but out here in the village English tunes are useless, and it is only possible as well as fitting for the people to praise God in the music loved by India. While we have been busy with the children the adults have one by one been quietly coming in and seating themselves on the floor, the men on one side and the women on the other, and soon we are ready to begin the service.

Praise, prayer, and preaching—these are essentially the same in the pariah's shed or the Gothic cathedral, but the external features of our service appear strange to the visitor. Not only are the language and the music Indian, but the whole of the worship has been so simplified as to bring it within the range of the understanding of the worshippers—those babes in religious experience. The sermon, for example, is more a kindergarten Scripture lesson than a discourse. Its subject is laid down in the mission syllabus, which is arranged so as to give the hearers a regular graded course of instruction in the life of Christ, and in certain other portions of the Bible. We begin by asking the congregation what was the subject of last week's lesson; there is an awkward pause until some brilliant person recollects it, whereupon we link to-day's subject with it. Supposing that to-day's subject is a parable, we tell the story with question and answer and much repetition, not hesitating to rebuke by name individuals whose

attention wanders or to waken others who are overtaken by slumber. As the people live constantly in the open air, doing hard manual work, they are naturally liable to fall asleep when they sit still, so that often someone has to be waked up during a service. We reach the point in the lesson at which the text must be introduced, and make the whole congregation repeat it after us fifteen, twenty, or twenty-five times. Then we point the plain moral of the story, and it is one of the privileges of doing mission work to find how those words spoken to Jews so long ago are marvellously adapted to the circumstances of an Indian village to-day.¹

So ends the sermon, which is followed by the collection, consisting mainly of little offerings of grain saved from each family's meals during the week. The housewife has a special little basket for the purpose, into which at cooking time she places, when she can spare it, a handful of grain, and the whole basket is brought on Sunday to church for the collection. The congregation's total amount of grain is thus put together, and ultimately sold by auction for church expenses. After the benediction we mark the register, for in most village congregations of this type the attendance at church services is carefully recorded. We ask why "Mary" has been away for three weeks, and why for the last six months "Methuselah's" attendance at Christian worship has been so intermittent. We ask many impertinent questions about the life and conduct of various individuals, and scatter plentiful words of exhortation. In fact, recognizing that we have to do with children in spiritual things, we treat them as such, looking forward all the time to the day when they will grow up and cease to need our constant paternal supervision.

¹ For an example of a sermon to a native congregation, see Appendix I.

It may be that some reader wonders why Indian Christians should receive such names as Methuselah or Shadrach instead of names in their own language. Apart from the natural love of Bible associations, in the case of the pariahs the reason usually is that their pre-Christian name was one which had such a degraded meaning that they were thankful to change it at baptism. Many of them have no proper names at all, but only nicknames, and consequently when at their baptism the teacher suggests to them some fine mouthful of a Biblical name, they accept it with delight. If any of us had been all his life called by a name that meant "Leaky-pot" or "Foxy"—both common nicknames—we should probably hail the title "Abraham" or "Obadiah" as an immense improvement. Amongst names actually in use among outcastes in India are Pig, Red Ant, Earthworm, Flat Fish, Bandicoot, Beetle, Centipede, Barking Dog, Frog. Missionaries more and more desire that when possible, converts should retain their old names rather than take new ones which emphasize the foreign origin of their religion. But in the case of the mass-movements the old names are unworthy of the dignity which has come to a man's life at his baptism, and they are thankfully superseded by any name with more Christian associations.

(b) On a
Week-day.

We have visited one little congregation on a Sunday, knowing that there are thousands like it, and that it is the catechists' business to work on faithfully through the week too, giving Bible teaching to their flocks, and gathering them together for prayer. Let us look in upon some humble village Christians of the Wesleyan Methodist Mission in the Hyderābād district on a week-day and try to realize their difficulties and those of their pastor. Most of these Christians, the report tells us, "are labourers employed by caste farmers. The work they are expected to do is of



A Group of Hill People

the most exacting nature. Their time is not their own, but belongs absolutely to their hard, selfish, and unsympathetic task-masters. The whole day, and sometimes through the night, they are out in the fields. It is not until after seven o'clock in the evening that the women and some of the men are able to return from their toil. The men do not come to stay at home and sleep. As soon as they have finished their meal they must go back again to the fields. In many cases food is sent out to them, and they remain at their work. Except for an old man or two, a few women and the very young children, the hamlet is practically deserted until late in the evening. Then the women come and commence cooking operations. The grain is pounded and cleaned, water fetched from the well, and fires kindled. The grain they cook is what they have received as wages for their day's hire, and few families will be fortunate enough to possess any surplus grain in their earthen pots. While the women are busy cooking amid the clamour of their children, and the men are lying about outside their huts tired and hungry, the evangelist strikes his gong loud and clear for the people to come to prayers. Considering the late and dark hour, it need not occasion wonder if they do not come. But they do. The moment the food is ready the mother serves the impatient children, and covers up the vessels containing the remainder. The men arise, come for prayer and instruction, and then return for their long-delayed meal."

What is the significance of the catechist's care and the people's faithfulness? What is the purpose of the missionary's periodical visits to these village congregations? It is that same work of foundation-laying which has occupied us all along. We are putting in the stone and cement, filling in the basement, which none will notice in coming days, but on it the Master-Builder will rear his Church in

(c) The Purpose of it All.

India. Woe to that Church if our hands and feet are slack. Even if our work is solid, still it is not ours to see the beauty and the greatness of the superstructure. Perhaps the youngest of us may live to see its outlines growing clear. But our business is to put in good stone.

The
Teacher-
Catechist.

This involves amongst other things the employment of good workmen who need not be ashamed. To leave the metaphor—all that we have seen of the school and the church shows that this work really and ultimately depends upon the teacher-catechist. He is the point on which the whole turns. No good work can be done if he is not a good man. The missionary visits the village once in two or three months; and the circle evangelist, an Indian worker, comes monthly with his admonitions. But alone from day to day the teacher-catechist bears the burden of the work through good report and ill. It is he who teaches the children all the week, and he who preaches on Sunday. Whoever falls sick in the village, he will be looked to for advice, medicine, and prayers. When a refractory Christian lapses into some low heathen practice, it is the teacher who must convince him of the error of his ways. When Zachariah's young wife turns sulky and will not cook his rice, the teacher is called in to admonish her. When the dreaded cholera reaches the village, the teacher must distribute medicines. When famine comes, he and his family must eat their all too frugal meal to the sound of the whine of half-starved people outside begging an alms. In oppressions by the caste people, in domestic joys and sorrows, in disputes as to ownership of land or as to village right-of-way, this teacher-catechist is called to be the guide, philosopher and friend of the community, which naturally tends to lean hard on any outside help which may be offered.

(b) His
Difficulties.

Truly his is a great and difficult calling; he stands at the most dangerous outpost of the army of God. He is in the

midst of heathen surroundings, without any of the ordinary "means of grace" available in Christian countries. He is treated with contempt by the caste people, and badgered for help by the worst sort of the pariahs. At any moment, if he offends the village caste people, they will stop the village barber and washerman from working for him, and sometimes they can cut off his water-supply. He is very poor, for the mission suffers from chronic deficiency of funds, and while its work is increasing its grants have decreased, so that the village teachers are perforce kept at very low rates of pay. Yet he has ambitions for his children, and sends them away to a town boarding-school, the fees for which are, by an agreement with the missionary, deducted from his own salary, making it smaller than ever. Humanly speaking, he has almost everything to depress and little enough to encourage him, and it is a matter for profound thankfulness if he keeps steadily and faithfully at work in spite of all.

For who are these teacher-catechists after all? They are usually children of outcastes themselves, with the effects of fifty generations of heathenism struggling in their lives against a few years of Christian training. They were boys in village schools who showed promise enough to be sent to a central boarding-home, after which they went to the mission seminary. There they were trained in the methods of teaching, and taken by a missionary through a modest course of instruction in theology in their own language. The missionary not only taught them Scripture and Christian doctrine; he drilled them, trained them in habits of personal cleanliness, kept them under a discipline kindly but strict, and prayed with them day by day. They enjoyed those years in the seminary, and felt then strong enough to bear all things for Christ's sake. But the work has been much more lonely and less inspiring than they thought it would be, and only the picked few have retained

(c) His Past
History

the full enthusiasm of their seminary days. Surely, if any class of workers has a greater claim than others upon the prayers of Christian people, it is these humble village teachers who to-day are holding lonely forts in thousands of Indian villages. On them mainly depends the spiritual health of the Church in generations yet unborn.

There is a striking story of Jacob, a Christian teacher-catechist known to the writer; this narrative shows both the difficulties such men encounter and the possibilities latent in them:—Less than ten years ago a little school was started in M., a small pariah village of about thirty houses. Jacob, then a young man, studied at night, and learned the rudiments of Christianity from the catechist. He determined to become a Christian, and before the end of the year was baptized with one or two other young men. In those early days, when the demand for teachers was most urgent and there was no adequate supply, we had to employ any young men we could get who were able to read and write. Jacob was, therefore, sent to a neighbouring village to teach reading and writing and what he knew of the truth, to the children and their parents. He was a man of promise and anxious to get on, so after a few months we sent him to the Sessional School—a travelling school for unpassed pupils—where, at the end of three months' hard work, he passed his fourth standard examination. After he had again been teaching for some time, we determined to send him to be trained to the Free Church Mission Training School at Rānīpet. He had never been far from his village, his journeys being confined to neighbouring hamlets where his friends and relations lived. So it was with considerable trepidation that he left his village early one morning to travel 200 miles by train to a "far country" in order to study for a year and a half the methods and practice of teaching. The life was so strange and the dis-

cipline so irksome that after a few weeks he ran away home again. With much difficulty he was persuaded to return to complete his course. He came back at the end of his training a self-reliant young man with some knowledge of the outer world, and was placed in charge of one of our schools, where he taught faithfully for five years.

His father and his two uncles owned between them a small garden, which was heavily mortgaged. The father was a genial, kindly old man, thoroughly convinced of the truth of Christianity, but not prepared to meet the difficulties which he expected would result from baptism. One uncle was prepared to be baptized for a monetary consideration! The other uncle was a bitter, bigoted foe of Christianity, and publicly abused us and denounced Christianity whenever we visited that village. To-day all are Christians, and none more earnest than the one who was the most bitter in his opposition. Jacob's brothers and cousins, a band of earnest young men, formed the nucleus of the Christian congregation in the village, and themselves became Gospel heralds to other villages. His wife and daughter were sent to the Women's Home in Erode for a term, and took back with them to their own home a new ideal of family life, and exerted a strong Christian influence among the women.

Two years ago the mortgage on the garden was foreclosed, and the family lost their chief source of livelihood. The caste money-lender, however, offered to give them time if they would renounce Christianity. Though they were in the direst straits they refused. There was still a chance of buying back the property if only a portion of the money could be raised at once, but how could they, outcastes and Christians, raise money? They were without hope. However, agents from the Straits Settlements came over at the time seeking for coolies, and offering what appeared

to be fabulous wages. Jacob decided to go in order to raise the necessary money, and went as the head-man of a small gang of coolies. The young man, who six years before, had been frightened to go to a mission training school a night's journey by rail, now went to a strange and unknown country three days' journey by sea. He took some Christians and others with him. After eighteen months he returned with a considerable sum of money, though not enough to buy back the land. At the special request of the estate managers he went back again, but this time as a coolie contractor with two hundred men under him, many of whom were caste men, his hereditary lords, to whom he as a pariah must always do obeisance. In this higher position also he was entirely successful, and was able, not only to redeem, but to add to the family property. He is trusted by all on account of his manly Christian character, and it is fully recognized by Christians and non-Christians alike, that the position he has won is due entirely to his Christianity. The villagers under his inspiration are now erecting a fine brick church in their village, towards which they have themselves contributed half the cost. At the time of writing, the news comes that they are planning to repay the half contributed by the Society, so that they may have the satisfaction of having built their church entirely by their own efforts.

Another story from North India gives us a glimpse of the heathen surroundings from which not a few of these catechists emerge; it is also full of promise for the future of the Indian Church:—In a village in North-Western India there lived a boy called Mallū, the son of faithful followers of Bālā Shāh, the Chūhrā god, which has an enormous number of followers, and is worshipped as follows: Whenever a few Chūhrā families settle they put seed of various kinds in a vessel and bury it; then

a goat is sacrificed and the blood poured over this, and upon the spot a clay pillar is erected. In one side of the pillar are small niches for earthen lamps which are lighted every Thursday night. The worship consists of folding the hands and bowing before the pillar, presenting offerings and repeating prayers. Mallū's father was not only a devotee of Bālā Shāh, but erected in his house an image to one of the Hindu gods. Underneath this he placed a snake of gold, and spent hours in sitting before this image, swaying his body to and fro, and singing. The more religious he became, the more impure he became also. At last, leaving his wife and children, he fled with another's wife.

In such surroundings Mallū was reared. His work was to tend the sheep and goats. He gambled, stole the cotton from the fields and sold it, and practised immoralities, a description of which cannot here be given. He was married at the age of twelve.

That boy later on heard the Gospel, professed Christianity, and entered the training institute of the United Presbyterian Mission. He is now a pastor beloved by his people and a preacher full of spiritual power. More than that—his influence reaches far beyond his congregation, for he is the leader in a self-support movement which has remarkably quickened the life of the Indian Church. This leadership was bought at a great price when, contrary to all precedent and tradition, he refused to receive any foreign support and limited himself altogether to what his native flock could give him. "Having been associated with him for six years," says a missionary, "I can say I know of no braver, more heroic, self-denying soldier in God's army than this humble village pastor."

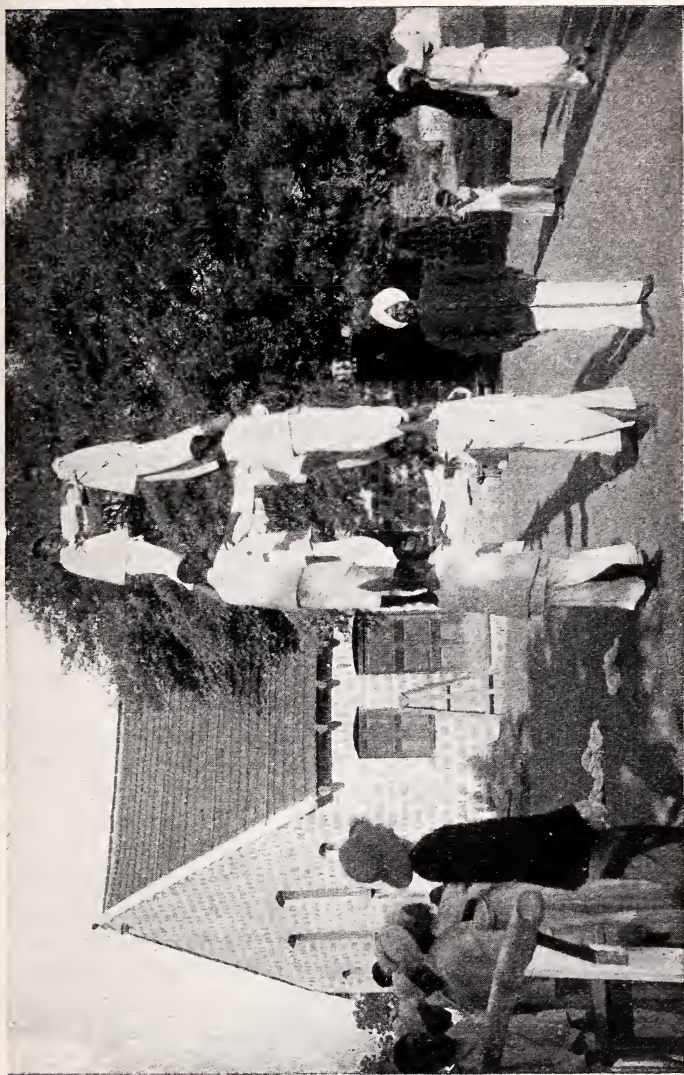
We cannot too often remind ourselves that the crowning effort of mission work among the masses that towards

**Church
Discipline in
the Villages.**

(a) Its Importance.

which all other forms of work are intended to lead—is the building up of a Church to be the standing witness for Jesus Christ, and the spiritual home of the “little ones” who have so lately come to know Him. All the work done by the mission must at some far-distant day be undertaken by the Indian Church itself, and the wise builder has this in view from the beginning. At the present stage the outstanding necessity is that the infant Church should learn to keep itself pure. It must learn how to exercise Church discipline with love and firmness—a hard lesson. It must watch over the lives of its members, and continually keep before them some of the elementary demands of the Christian life. The greatest peril of the mass-movements is that they gather into the Christian congregations much rubbish along with the men and women of true faith. Unless hay, wood, and stubble are to be built into the Church of the future, Church discipline must be very prominent in the life of the present. Of course we do not expect Foxy (recently re-named Samuel), of the village with the outlandish name, suddenly to become a mature Christian saint. We must exercise the largest charity as we deal with him, remembering the influence upon him of the teaching of generations past. But it is of supreme importance that he and every Christian in the mass-movement congregations should know full well that certain gross sins, superstitious practices, and evil social customs, are contrary to the spirit of Christianity, and will not be tolerated by the Christian Church.

The enforcement of Church discipline has an importance in India unknown in these days to the older Churches of the West. The way in which it is carried out naturally varies according to the forms of Church government. Which kind of Church government is really best suited to the conditions of the mission field is a question



Gymnastics at a Seminary for Teacher Catechists (*see p. 69*)

much discussed, but it need not concern us here. It is fairly certain that Western forms have been too closely copied, and that as the Indian Christian Church grows stronger, it will make new forms more suitable to its own life.

In the meantime, however, there is one indigenous means of Church discipline which lies ready to hand, and most missions have already adopted it with excellent results. That is the institution of the village "panchāyat" or council of elders. From time immemorial there has been in each Indian village community, caste or outcaste, a small committee of men—the orthodox number being five—whose opinions carry weight among their own people. Before this panchāyat are laid all kinds of disputes and grievances, and it has gained a large though undefined authority, so that it frequently inflicts punishment in the shape of a considerable fine. Panchāyats have been especially useful in settling all kinds of matrimonial disputes. It is evident that this institution only needs to be baptized with the Christian spirit in order to become a valuable instrument of discipline in the infant Churches of the mass-movements. When Rāmaswāmy is threatening to make a heathen marriage for his son with a heathen girl to be celebrated with heathen rites, he knows that the matter will be discussed at the next elders' meeting, and that he will probably be summoned to appear and promise to do no such thing. When Tangam deserts his wife on some trivial ground, the panchāyat will force him at least to pay for her maintenance. When it is rumoured that Joseph, on the fifteenth day after his father's death, has called in a kind of magic-man to perform superstitious rites in order to propitiate the shade of the deceased, he too is called before the elders and fined if found guilty.

Mr Andrews, in his book on "Church Expansion

(b) The Panchāyat.

in North India," tells how in the early days of the movement among the Kols severer methods were adopted:—"In every church a rail was put up at the west end to mark off those who were under penance. Their names were read out publicly after the Nicene Creed, and a solemn warning was given to the faithful not to resort to their company until the time of penance had expired. When that time came the penitents were absolved by the priest, after public confession in the presence of the whole congregation. They were then welcomed back into the fold with great joy." Anyone who has read the story of the Church of, say, the third and fourth centuries A.D., will see in this history repeating itself. In some parts of the field even to this day it is an unwritten rule that for certain special offences the missionary shall inflict corporal punishment. Strange as the idea of chastising grown men may appear to English notions, it meets with much approval among the outcastes, and proves very effective.

But fortunately the painful work of Church discipline is not the only task to be performed by the elders. They have the Church finances to supervise. They must keep up the attendances at the services, and must try to see that each member of the congregation contributes a certain very small amount each month. They must arrange for the Harvest Thanksgiving service, and do much of the work done by church committees in England.

It is true that in the early stages of a movement the board of elders is weak. Sometimes it is hampered in condemning some particular action by the fact that every elder present is quite well known to have done the same again and again. But under the missionary's fostering care it will grow stronger, and will accomplish a work as valuable

as it is necessary.¹ So will gradually come about that change which must take place before the goal of an indigenous Christian Church can be reached.

At present the missionary, however little he likes it, is constantly forced to exercise the functions of a bishop, and the Church is entirely under his control. Let us look for a moment at the multifold activities of the missionary in charge of a mass-movement district. His bungalow, where a great deal of important work has to be done, is in some station centrally situated with regard to the district. He has the charge of the Church in this place, which is the centre of the Christian life of the surrounding villages. In this station there may be boarding-schools, and a training-school for catechists and teachers, of which he has the general supervision, and in which he probably does a certain amount of teaching. He feels keenly the importance of these institutions, on which depends so much of the future development of the district, and indeed of the Indian Church. The missionary must also have an eye to the supply of books for the district—a most important matter. His office, too, is the central office for all the district schools, of which there are probably several dozen. For these, statistics have constantly to be made up for Government, and this involves a heavy burden of office work. Besides all this, a multitude of affairs is brought to him

The Work
of the
Missionary

¹ "In the matter of Church organization probably the most advanced Christian community in India is that connected with the Church Missionary Society in the district of Tinnevely. It has about 63,000 adherents. It is governed by a body known as the 'Tinnevely District Church Council,' which has 57 pastorates connected with it; these are grouped in 14 circles, from which representatives are sent to the Council, which consists of 2 European Missionaries, 25 Indian Clergymen, and 49 Indian Lay Delegates. It is only fair, however, to mention that many of the Christians in this district come from classes further up in the social scale than the outcastes."

to be settled ; day by day teachers and members of congregations come in for consultation on matters of school-management or Church discipline, and in moments of doubt or depression. His dealings with these Christians, as well as with inquirers, are a very important part of his work. Lastly, he must travel in the district from time to time, visiting the congregations and keeping, as far as possible, in personal touch with the village workers.

The heaviness of the district missionary's burden is probably the first thing that will strike the reader of the above account. That point will be dealt with later, but there is another side to the picture. A missionary in such a position as we have described has almost unlimited opportunities of influence and his work affords scope for administrative gifts of a high order. He has before him a field of splendid possibilities ; the future of thousands is, humanly speaking, in his hands.

How is he to make the best use of these wonderful opportunities ? It is the old story of the self-effacement of the leader ; he must stand back himself and put his Indian workers forward ; he must plan, organize and train—not primarily with a view to reaping an immediate and plentiful harvest—but in order that the infant Church among the outcastes may be firmly rooted in true religion and godliness and may grow towards its full stature. The most pressing problem of missionary statesmanship in India is this—how to develop out of a community whose whole past has tended to rob it of the power of wise initiative, a Church of members with strong and independent Christian life, with a force within them making them desire to support their own Churches and to themselves undertake the work of spreading their religion. It is a task offering scope for the exercise of the truest Christian wisdom, as well as of patience and devotion.



Boarding-School Boys—Proud of their First Suits



CHAPTER VI

WHAT HAS ALREADY BEEN ACCOMPLISHED

SUMMARY

TESTIMONY TO THE RESULTS OF MASS-MOVEMENTS—

- (a) Numerical Results
- (b) The Witness of Educated Hindus
- (c) The Witness of a Hindu Cultivator
- (d) The Witness of a Pariah Christian.

THE EDUCATIONAL RESULTS

THE SOCIAL RESULTS

THE RELIGIOUS RESULTS

- (a) Self-sacrifice in Giving
- (b) Release from the Fear of Evil Spirits
- (c) Personal Religion
- (d) Courage in Time of Cholera
- (e) Courage in Facing Death

THE REALITY OF MASS-MOVEMENTS

HOPE FOR THE FUTURE

THIS chapter has a big story to tell. We do not wish to give any exaggerated estimate of the value of the work, and the next chapter will present the obverse side of the picture. But we must ask the reader to believe that the facts mentioned in this chapter are selected out of a large mass of material, and that every story told is representative of many more which are suppressed for lack of space.

What have been the results of this extraordinary movement, and of the extensive efforts of the missionary societies in connection with it? First, there are the numerical results. Everyone knows in these days that numerical

Testimony to
the Results
of Mass-
Movements.

(a) Numerical
Results.

results are far from being the most important, and apart from other results they would be worth little. But after all they form a foundation on which to build. It means something that a great mass of people is counting itself as Christian. The Government census discloses the following fact:—During the decade 1891-1901, Indian Christians increased from 2,036,590 to 2,664,313—an increase of 30.8%, while the whole population of India increased by only 2.5%. Here is an instructive little table of figures:—Of every 10,000 of the population, there were—

	in 1881.	in 1891.	in 1901.	in 1911.
Hindus . . .	7,432	7,232	6,037	6,916
Christians . .	73	79	99	123
Mohammedans .	1,974	1,996	2,122	2,115

The detailed figures for the whole of India for the census of 1911 have not been published,¹ but the total number of Christians of all nationalities in India is already announced to have grown in 1901-1911 from 2,923,241 to 3,876,196—an increase of 32.5%—and it is most probable that this increase will later be shown to have been almost entirely among Indian Christians.

It is a great thing to have baptized these thousands of people, chiefly from the depressed classes, but it is obvious at once that in so doing the missionaries run a serious risk. If the movement had left the outcastes socially, educationally, or religiously as it found them, Christianity would have suffered a terrible defeat in India. But so far is that from being the case, that nothing in mission work has made a greater impression upon educated men in India

¹ Since this was written the detailed figures have been published; they will be found in Appendices IX., X. XII., at the end of "The Renaissance in India."—[ED.]

than the work of the elevation of the masses. The following quotations are not from mission reports; they are from representative Hindu gentlemen who are stating the impression which Christian work for the depressed classes has left upon them.

We will begin with one from the official report of the Travancore Census in 1901 written by a distinguished Brāhman:—"But for these missionaries, these humble orders of Hindu society will for ever remain unraised. Their material condition, I dare say, will have improved with the increased wages, improved labour market, better laws, and more generous treatment from an enlightened Government like ours; but to the Christian missionaries belongs the credit of having gone to their humble homes and awakened them to a sense of a better earthly existence. This action of the missionary was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and often-times in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the labourer's condition; for these always existed more or less in our past humane governments. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India."

Again, in an article in *The Indian Review*, a well-known Hindu gentleman says:—"I must here pause to pay a word of tribute to the work of Christian missionaries. I am not concerned with their endeavours to gain converts. They have materially contributed to the advancement of these classes. Habits of self-respect and of cleanliness have come to them. The work of Foreign Missions is waking up the educated classes of India. It has made them

realize that they will be losing ground if they neglect to raise these depressed classes."

(c) The
Witness of
a Hindu
Cultivator.

These gentlemen voice the opinion of the majority of their educated countrymen, but it is not only the highly educated men with a wide outlook who have noticed a change in the pariah. A well-known missionary tells the following story:—"When I was preaching in Uppalapād, where we have had a Christian congregation for many years, an intelligent ryot (cultivator) who was a most bitter opponent of Christianity, came forward to argue with me. When he questioned if Christianity exercised any real influence upon its adherents, I began to mention to him several men of his own caste, whose lives seemed to give evidence of the power of the new faith. He stopped me, and said, 'You don't need to go as far as that. We've seen what Christianity has done for the Mālās of our own village. Before they became Christians they were always drinking and quarrelling; they used to poison our cattle and steal our grain; now they have given up all these evil ways, and the only desire they have is to get their children educated so that they may be fit to go out as teachers.' Such testimony coming from the lips of an avowed opponent is very strong evidence as to the extent to which Christianity has affected the lives of the poor pariah people of whom our village congregations are chiefly composed."

(d) The
Testimony of
a Convert.

This testimony is from South India. From the Panjāb there comes similar evidence, such as that afforded by the following typical story:—A Christian was at a railway-station waiting for his train. The Chief of Police coming up asked who the man was. Upon finding that he was a Christian, he entered into conversation with him. "Now tell me," the Chief said, "what good has it been for you to become a Christian?" "Well, I can tell you," said



Some Village Girls



the man; "for one thing, I am not afraid of you now, and I can go round among these villages with freedom, and people do not take me for a thief or a rascal, as they used to do when we were heathen Chūhrās. They take me for a man now." That is a chance phrase, but it fairly sums up the achievement of the mass-movements. These movements are making the outcaste into a man, and giving him a man's place in the world—a place which he has never enjoyed before.

These are general testimonies. Before we try to test the reality of the pariah's Christianity, as far as it is possible to do so by an examination of facts, let us see what Christianity has done for the outcastes in the way of education and of social advancement. The depressed classes have been educated in large numbers, and the results have occasionally been a great surprise to impartial observers. The aboriginal tribes of Chotā Nāgpūr, for example, made such progress in education that a college has been established among them, in which the children of primitive unlettered aboriginals are obtaining University degrees. This so astonished Sir John Woodburn, the Lieutenant-Governor of Bengal, that in the course of an after-dinner speech in which he summed up his Indian experiences, he spoke as follows:—"While speaking of Chotā Nāgpūr, I was thinking of the surprise that awaited even so old an Indian as myself. We are accustomed to hear and speak of the savage tribes of the hills as almost irreclaimable from the naked barbarism of their nomad life. What did I find? In the schools of the missionaries there are scores of Kol boys, rapidly attaining University standards in education. It was to me a revelation that the savage intellect, which we are apt to regard as dwarfed and dull and inept, is as acute and quick to acquire knowledge as that of the sons of generations of culture. It

The Educa-
tional
Results.

seems incredible, but it is the fact, that these Kol lads are walking straight into the lists of competition with the high-bred youth of Bengal. This is a circumstance so strange to me, so striking, so full of significance for the future, that I could not refrain from telling you of this last surprise of this wonderful land we live in."

It is known to everyone that the majority of Indian Christians are of outcaste origin. Yet in the Government "statistics of literacy" we find the proportion of Christians able to read and write is only excelled by that of the Brāhmans, the hereditary scholars of the country, and the Christians are pressing the Brāhmans close. In female education the Christians are far and away ahead of any other Indian community except the small and select company of Parsees. The following table, compiled from the Government statistics for Bengal, shows how much the Christians of the five aboriginal tribes mentioned are ahead of the non-Christians in the matter of education:—

Tribe.	Males able to Read and Write.	
	Christians.	Non-Christians.
Lepcha . . .	141 per 1000	29 per 1000
Gāro . . .	115 "	3 "
Mundā . . .	68 "	7 "
Orāon . . .	41 "	3 "
Santāl . . .	226 "	3 "

It is said that of every twelve who receive the B.A. degree from the Madras University one is a Christian, and there are now over 1000 Indian Christian graduates in South India alone. Many of these are of outcaste descent. In

striking contrast stands the following laconic sentence from last years' education report of the Madras Government, with reference to outcastes who have not become Christians—"There was again not a single pupil in a college." There are colleges where professors with B.A. and M.A. after their names, by descent pure outcastes, have Brāhman pupils sitting at their feet to receive instruction. Only those who know what India was two generations ago can fully realize what a miracle this is.

The same remarkable change is taking place all the time in the general social position of people who formerly belonged to the depressed classes, but now are Christians. For example, in all the large towns in India, missions are carrying on schools for Hindu caste girls. Yet in many of these schools there are girls with no drop of caste blood in their veins. They are Christians of the second and third generation, and no one now thinks of them as pariahs. They are classed, not indeed as caste people, but as "Christians," and, like Mohammedans and other non-Hindus, they have their recognized place in society; they are no longer outside the pale of respectability. Christians of pariah origin are becoming village officials under Government, clerks in Collectors' offices, Sub-Magistrates, Sub-Inspectors of Police, and so on.

The Social Results.

These advances are admirable of their kind, but we have to remember that they are not the main object of Christian Missions. Christianity might have given the pariah education and social position and yet failed in its main purpose. But it has accomplished things which are of more account. It was wonderful that the outcaste should learn that he is a man. It has been far more wonderful for him to learn that he is a son of God. Take the strictest test of all—the only test which, as supporters of missions, we care about—the test of religion, and let the mass-movements

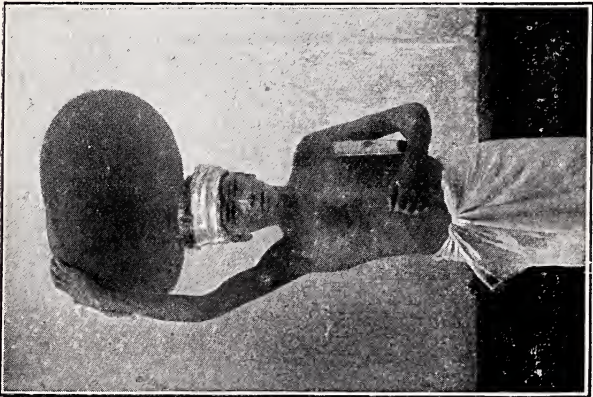
The Religious Results.

be regarded as a success or a failure according as they have or have not given to the outcastes a vital religion for their souls. We are not afraid of the test when it is fairly applied.

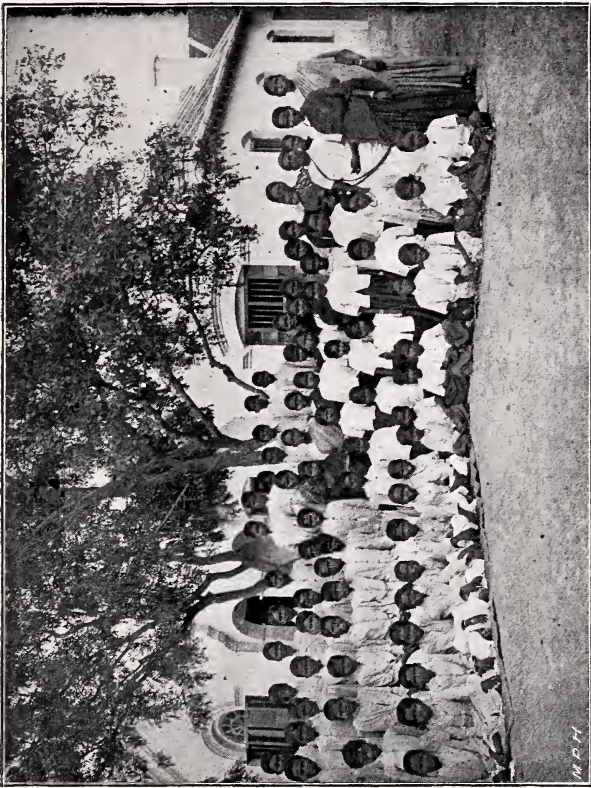
(a) Self-sacrifice in Giving.

How can the religion of a community be tested? One much-used though very imperfect test is that of self-sacrifice in giving. When people give to the point of sacrifice for their religion, it evidently has some life in it.

We have to remember, before applying this test to the mass-movements, that thousands of the outcastes have been brought up in the notion that begging is the traditional profession of their class. In the very district where the Jacob of Chapter V. lives, if a non-Christian pariah is asked what is his means of support, he will often answer "begging." It is only to be expected that Christians with such a past should be slow to appreciate the privilege of giving which to them involves a self-sacrifice bordering on the heroic. In some cases, however, these pariah congregations have risen to the duty of giving in a way that puts many home congregations to the blush. There is a Wesleyan circuit where the average wage of the Christians in the whole district is certainly not larger than two-pence a day, and that circuit in a recent year gave to its church an average of three shillings and six-pence per head. We have spoken of the aboriginal hill-tribes in Bengal: one of them, the Santāls, have come to the Christian religion in large numbers. In the Church Missionary Society Native Church Councils for Santālia, out of a total expenditure of £466, 13s. od. for the year 1910, the C.M.S. grant was only £78, 16s. od.; the rest was raised locally, though the people are very poor. Often the people cannot give money, for they scarcely handle coin at all, but they give grain, and at their annual Harvest Thanksgiving or "Ingathering Service" they give anything that they can, from a turnip to a buffalo.



An Offering for the Harvest Festival
(A Boy with Jack Fruit)



Christian Boys—once Pariahs
(see p. 87)

Here is a missionary's description of the thanksgiving service in his district in a year of scarcity:—"The people have been preparing for it in such humble ways as were open to them. One is trying to raise a handful of vegetables for it; one is watering laboriously a pumpkin plant that creeps over the thatch of his hut for want of space elsewhere, and he eyes the fruit as it forms and swells to maturity, and counts the days of the time still remaining before the thanksgiving service; and the women are busy watching over their eggs and chickens, each one with a number marked for her 'temple-offering.' The day has arrived. Hardly have I ever seen a sight more pathetic. The men of the church need little clothing and have even less, the women are in rags and are ashamed; it is evening and they have been hungry all day; they have not had a full day's food for months. No pressure of any kind has been brought to bear upon them, but they have all come, and not one of them without an offering—a few eggs, a fowl, a few chickens, a measure of grain, a basket of vegetables a bunch of plantains, etc. etc., and everything is sold on the spot."

Shall we try to test the outcastes' Christianity in another way? We have seen in Chapter I. how the pariah's life is lived in perpetual dread of mischievous, capricious, spiteful demons. Only a real religion could deliver him from that slavery. But Christianity has most certainly delivered him. He still believes that demons exist and are malevolent, but he is quite certain that Jesus is stronger than Satan, so that as a follower of Jesus he has no need to fear his conquered foe. He notices that the distressing symptoms which in India are usually ascribed to devil-possession very seldom appear in Christians. He also notes that when such a case does occur, the evangelist or teacher comes in and prays for the recovery of the afflicted person—generally a woman

(b) Release
from the
Fear of
Demons.

—and that her spirit is so quieted that she recovers her usual composure. He is quite certain that devils can be robbed of all their power to harm by prayer to Christ. Many of the teachers in mass-movement villages regard it as a part of their duty that they should occasionally do the work of casting out demons which was assigned in the ancient Christian Church to a special class of “exorcists.”

(c) Personal Religion.

But come nearer to the heart of religion, to the personal relation to Jesus Christ, and still we need not fear the test. Among people whose past history is such as that of the average pariah, no one would look to find a high average standard of spirituality. But in a genuine religious movement it may be expected that here and there in every group there will be leaders who have sufficient personal knowledge of the grace of God in Christ to be an earnest of a day when all their fellows will know Christ as they do themselves. That is just what we do find. From every part of the country where mass-movements have been in progress we hear of a few people whose religious life is a perpetual wonder to those who know the pit from which they were digged. It is the same old story that has surprised the world ever since Jesus came to earth, of the Lord's faith in the potentialities of the meanest lives, and the Lord's power to use the things that are not, to put to shame the things that are. It is very beautifully said by one who gave the best eighteen years of his life to the service of the outcaste, “Though the brain and the heart of the pariahs have been galled to a pitiable apathy by the social tyranny of centuries till they seem covered with a callus as hard as those on their work-worn hands and way-worn feet, they are responding wonderfully to the touch of the great Healer, and vindicating once again Christ's faith in the spiritual capacity even of the lowest of the sons of men.”

They have a simple, straightforward belief in prayer, probably a much stronger belief than that of many European Christians whose knowledge of the uniform working of natural laws raises problems unknown to the pariah. There is something very stirring to the heart in the sound of a village pariah taking part in a village prayer-meeting. "Few sounds," says a friend, "are quite so charming as the voice of the unlettered pariah, who under the influence of the Spirit pours out his heart in earnest prayer to God. All the usual formalities are dropped, and the soul expresses itself in words which, for all their clipped endings and ungrammatical forms, are sweeter than the noblest poetry."

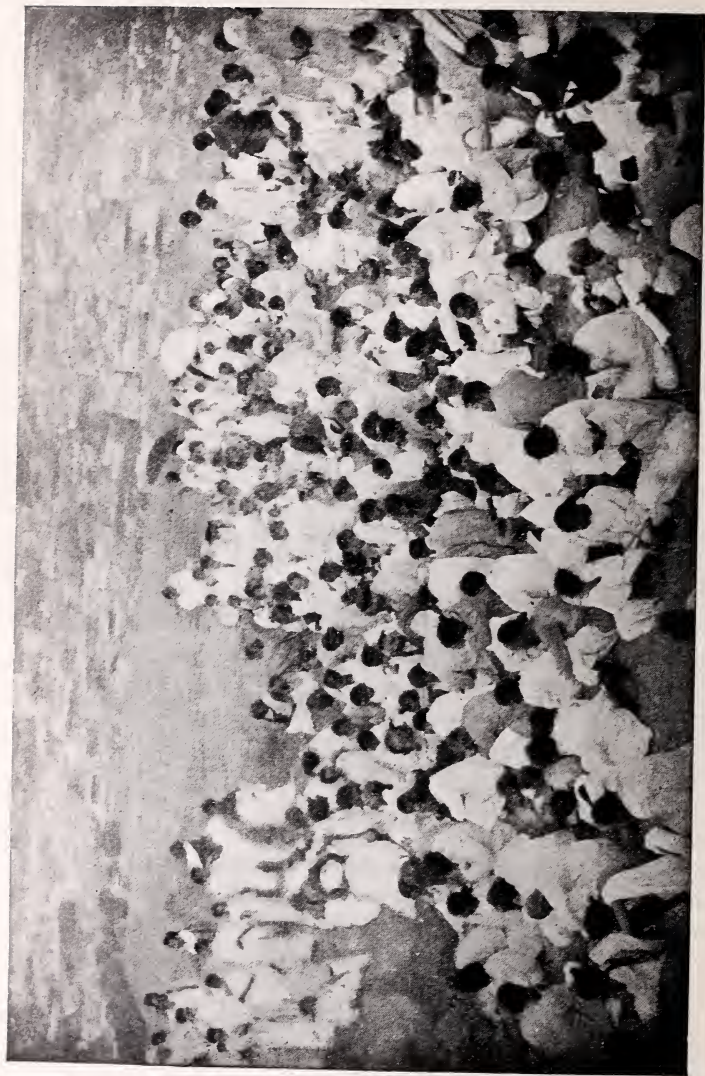
Nor is it less inspiring to meet with a little company of these men at the Supper of the Lord. Saved from the lowest depths of degradation, they have come to their "hour of banquet and of song" and they know how great is their privilege. "If ever I have had doubts," said a great missionary, "as to the existence of genuine spiritual life in the congregations under my care, my doubts have always vanished when I have joined with them in the fellowship of the Lord's Supper. No one who has seen their dull faces light up at the thought of the wondrous love of our Lord, and their eyes moisten and their lips quiver as memory took them back to the scenes of His suffering and death, could doubt that they had really given their hearts to Christ and entered into living union with Him."

From a missionary in Santālia (North-Eastern India) comes the story of a man called Baijun, who belonged to the aboriginal tribe of the Santāls. Baijun's history shows the hold that Christianity takes on the best of these humble people, and the very practical way in which their religion shows itself:—"He had heard of

God and His great power some time before he came into personal contact with our missionaries, but the seed did not immediately germinate. One day he was taken ill, and the heathen said that he could not recover, for he was suffering from what is called by them 'the demon's puncture.' Being in great agony, he went down to the river, which was close by, and there vowed that, if the great God would spare his life, he would be His servant and become a Christian. He did recover, and that was the beginning of his Christian life. A missionary wrote of him in 1883 as follows:—'Baijun is universally respected. He was baptized about fifteen years ago, and has had much to endure for Christ. He was mainly the cause of the new church in his village being built, for when some of the lukewarm Christians said that they were not able to spare the necessary time and money, Baijun replied that if they would not help him, he would do it at his own expense. This shamed the few whose hearts were not so earnest in the work, so that in course of time the church, a thatched building with mud walls, was built entirely by the people.' When the last report was published, there were 206 Christians in and around this place, many of whom trace the fact of their having embraced Christianity to the influence exerted upon them by Baijun, who is looked upon as the adviser and helper of his brethren."

(d) Courage
in Time of
Cholera.

Danger and death come to the pariah as to all men, and still his new-found hope does not fail him. Only people who have lived in India or similar tropical countries know all the terror that clings to the sound of the word *cholera*. Cholera strikes so suddenly, the mortality attending it is so great, and the disease itself is so awful, that no epidemic is so much dreaded. If a man's religion can stand the test of a cholera epidemic, it is no light thing. Now nothing is more certain



A Prayer Meeting on a Hill in a Mass-movement District

than this—that in cholera time the outcaste Christians stand steady when their neighbours by their very panic are creating conditions favourable to the spread of the disease ; that they meet the disease, when it does come to them, with the courage born of Christian faith, and that some of them, especially those who have become teachers, often show magnificent courage and self-sacrifice in ministering to the sufferers both heathen and Christian. The following stories show how cholera seasons test the pariah's Christian religion, and find it ring true.

“ Stephen, one of our catechists, had come into Secunderābād post haste for cholera medicine, and on the morning of his return his little son Ratnam, who is in the Boys' Home, was attacked with cholera. I was called at once and my first enquiry was, ‘ Where is Stephen ? ’ ‘ Sir, just as Ratnam fell ill, he hurried off to the station.’ The boy was put under treatment and happily recovered, but the father's unnatural conduct puzzled me. I knew him to be a tender-hearted man, and that he should leave his child, who was possibly within an hour or two of an agonizing death, filled me with indignation and amazement. A week or two later when I visited his village I asked him why he did not stay. His answer humiliated me and made me repent my hasty judgment. ‘ Sir, what could I do ? I had that cholera medicine in my charge, and for aught I knew the Christians here might be dying for want of it. God knows how anxious I was, but I thought, the missionary is here and God is kind, surely He will not suffer my child to die, if I hurry away to take medicine to His people in Aler.’ How I thanked God then for opening my blinded eyes to a vision of devotion so simple, so unquestioning, so rare ! Stephen still wonders how I can have thought he could have done anything else ! ”

The next is a somewhat similar story from the Telugu

country again :—“ Another of our elders is Thalari Maranna of Mummulkapur. He was a devout heathen before he became a Christian, and when there was feasting or sacrificing in honour of the village goddess, it was he who always took the lead. Now he leads and inspires his fellow-villagers to devotion to Jesus Christ. An evangelist named John Colvin was the means of his conversion in 1899. This same year there was an epidemic of cholera. Our evangelist was attacked by it and died. Maranna dug the grave with his own hands and buried his friend and teacher. There was no formal service read over the lonely grave, for Maranna could not read, but very genuine tears were shed, and very heartfelt prayers uttered over the good man's sepulchre. Five years later came another terrible epidemic of cholera. Our evangelist, C. Daniel, and his wife were the first to be attacked in this village. Maranna never left their side, but to him it seemed that death was nearly certain to come, and I believe they would both have died but for this faithful man. He had been praying by their side, ‘ Yesu (Jesus) Swāmī, Yesu Swāmī, have mercy, have mercy, save them, save them,’ again and again, for his prayers are short ones. When he learned that the medicine was exhausted, he immediately set off to run the seven miles into Kundl and back for more. It was midnight and pitch-black ; often he missed his way ; often his bare feet were cut by stones and pierced by thorns ; what narrow escapes he had from cobras and other poisonous snakes he will never know ; and what is worse than all to the Indian mind, he stumbled and fell now and again over the bodies of those who had died of cholera and had been left to the jackals by their terrified friends, as is the custom at such times. But he won his way through and came back safely with the priceless medicine. The lives of his two friends, and eventually of many others

were saved. To the other villagers, who marvelled at his reckless courage—for usually no man dare venture fifty yards from his village on a dark night without a lamp and a companion also—he said, ‘I was tempted to turn back, but I thought, “Without God’s hookum (order) no harm can come to me,” so I was not at all afraid.’ Everyone in the village looks to Maranna when trouble comes, and seldom in vain. He has brought many to the feet of Jesus, and through his efforts there is one large village ready to receive baptism.”

It is a fact familiar to all who work among mass-move-ments that these humble Christians die wonderfully well. It is even at times rather puzzling. We wonder how it is that a man whose life, judged by our standards, has been far from satisfactory, is able to die so bravely with words of victory on his tongue. Certainly it is one sign that his religion is a real one. Often the death of the Christians makes an impressive contrast with the death of those who are far higher in the social scale, but who do not know Christ. Here is a typical example:—

“In the village of Muknurambākkam, two men lay dying last year, one in the Hindu caste village, the other in the pariah quarter. The former was rich, influential, educated, the head of a large family, a man of weight in the village. He was what the world would call a ‘gentleman.’ The other was far from being that. He was poor, uneducated, dependent on the favour of the caste men for a living, ill-clad and under-fed. But he was a Christian, and though by no means better than he ought to have been, the name meant something in his case. Our evangelist, Mr Samuel, visited both men on their death-beds. Devanasan (‘beloved of God’) confessed that he had been a grievous sinner, but God through Christ had forgiven his sin, and before his death he said to

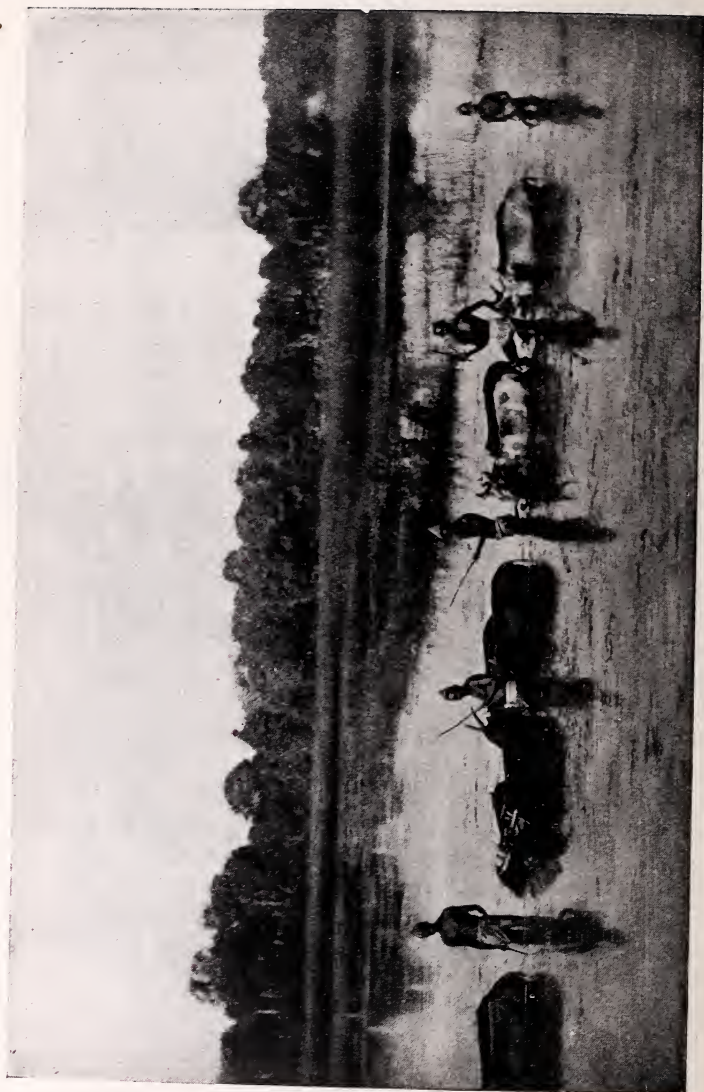
(e) Courage
in Facing
Death

Mr Samuel: 'I am going to my God within two days. You must not go away anywhere in the meanwhile. For you will have to inter my body.' He died, as he had foretold, two days after in great peace, commending his soul to Jesus. Mr Samuel's visit to the rich Hindu was very different. He showed forth to him the Lord Christ, and the sick man listened respectfully. But he had no peace. He was alarmed at the prospect of death. 'Ah me, I am going to die! What am I to do? What is to become of my family? I cannot endure the thought. Do you think I am really going to die this time?' Of what advantage were his broad acres and polite manners? He knew not the Lord. But the Grace of God had made known the secret to the humble outcaste, and he proved beyond all possible question that Grace reigns."

The Reality
of Mass-
Movements.

These are stories of actual men, whose lives have been miraculously changed by the power of Christ. We cannot say that these incidents are typical. In many a congregation such cases as these stand out against a background of semi-heathenism calling itself Christianity. But are they not enough to show that there is divine life in this movement? The light that shines so gloriously in individuals here and there will certainly spread; it is spreading all the time. The Churches in the mass-movement fields generally are making steady progress in spirituality and in character. They are growing in self-support, in spite of their deep poverty. There are many self-supporting Churches in the older mass-movement fields, such as Travancore and Tinnevely—nay, in Tinnevely the day seems to be not far distant when the Indian Church will be able to take over the management of all the mission work formerly carried on by foreign missionaries, in addition to supporting a strong mission of its own which works among the Mālās in the Telugu country. The Chūhrās in the Panjāb are





Pulayans Ploughing, Travancore

making remarkable efforts to support their own ministry. All over India the missionary spirit is gaining strength among Indian Christians, as is evidenced by the steady growth of the National Missionary Society, which, manned by Indian men and supported by Indian money, has occupied a few of the hitherto unoccupied fields of India. Not a little of the money which supports this most hopeful enterprise is given by those who, but for the work of the mass-movements, would be degraded outcastes to-day.

Is it surprising that those who know the mass-movements best, while never shutting their eyes to their weaknesses, see in them a wonderful work of God, and are full of hope for the future? To falter in face of what God has already wrought would indeed be a strange lack of faith. God has abundantly made it manifest that He has sent us to the outcaste, to preach good tidings to the poor, to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord. God is with us, and we have no fear for the future. Yet withal this picture has a dark side, and we must paint it as faithfully as we can in the next chapter.

Hope for the
Future.

CHAPTER VII

THE DARK SIDE OF THE PICTURE

SUMMARY

DIFFICULTIES INVOLVED IN THE SIZE OF MASS-MOVEMENTS

- (a) The Missionary Overworked
- (b) The Work of a Poor Quality
- (c) Suggested Remedies
- (d) Consequences

DIFFICULTIES CONSEQUENT ON THE MISSIONARY'S ISOLATION

- (a) Danger to his Work
- (b) The Remedy—To Train Indian Leaders

DIFFICULTIES IN MAKING THE CHURCHES SELF-SUPPORTING

- (a) The Outcaste's Poverty
- (b) His Lack of Independence
- (c) Suggested Remedies

THE CALL TO PRAYER ON BEHALF OF MISSIONARIES

THE picture just given of the successes gained by mass-movement work in India is a true one, yet not a complete picture of the work as a whole. Encouraging as are some of the results of this work, yet none of those engaged in it would wish to deny that it has some serious drawbacks, and is beset by great difficulties. The aim of this chapter is to present the reverse side of the medal, in order that sympathisers at home may understand the work more truly, and so be able to pray for it more intelligently.

**Difficulties
involved in
the Size of
Mass-
Movements.**

The first and most obvious difficulty which strikes every observer of the mass-movements is that they are altogether too large, in nearly every case, for the mission staff which is dealing with them. This results in overwork, and for

missionary societies overwork spells breaking down in health and expensive returns to the home-land for recovery, involving much dislocation of all mission arrangements. What is far more serious, it means that much work will be done which is of poor quality, and much rubbish will be built into the foundations of the Church of the future.

Some idea has already been given of the multifarious activities of the district missionary in a centre of one of these rapidly growing movements. Let us now, in connection with our first point, follow such a missionary through an ordinary day so that we may realize the amount and pressure of his work. (a) The
Missionary
Overworked

In his headquarters his office table (note the term "office": he has an "office" instead of the home minister's "study"), is loaded with business papers and account books, and his post-bag is very bulky. If he is to have any time for devotions it must be at early dawn or late at night, for he will probably have no single hour free of interruption in between. Just as he is settling down to some piece of work requiring careful thought, there is a low cough on the verandah, which grows in persistence and soon becomes two or three coughs, and the missionary knows that several people are waiting on the verandah for business interviews. One is an evangelist from a village fifteen miles away who has brought an estimate for repairs to a school building, which estimate must be scrutinized in closest detail; after this the affairs of half-a-dozen churches and schools in the "circle" supervised by that evangelist must be talked over at length, for the missionary will not be able to see him again for some time. The next man is a teacher dismissed two months ago for serious misconduct, who has come to ask for a certificate, regards the refusal of a certificate as pure malice on the missionary's part, and departs, after a quarter of an hour's patient explanation, with angry thoughts of the

tyranny of these foreign missionaries. The next is a coolie, who is the father of two children in the boarding-home. He has walked thirty miles to pay them a visit, and wants an order to the matron to give him a free meal. The rules laid down for such matters are briefly explained to him. So the time wears on with interviews and letter-writing and book-keeping, and there are still anxious-looking people waiting for an interview when the bell rings for the week-night service, at which our poor missionary friend has to give the address, trusting perforce to divine inspiration given at the moment, for he has had no time for preparation.

The next day he has promised to go on tour, and to be at a village twenty miles away for an evening meeting. His luggage is duly sent ahead at daylight, he intending to come after it in the cool afternoon hours on his cycle. As if there were fatality in it, a mass of business requiring to be immediately dealt with comes in by post. He is delayed three hours in his start, and when at length he mounts his bicycle, perhaps giving final instructions to a "writer" running a few yards down the road alongside of him, he has to pedal at full speed for his twenty miles, and at the end of it, conduct his meeting without a moment's interval for rest. The next day he visits three, four, or even five more villages, knowing all the time that to give the whole day to one village would be far more effective, yet when he divides the number of villages to be visited by the number of possible touring-days, he knows that he must either rush from place to place, or else be responsible for work in some villages which he never sees. All this is very likely going on with a temperature somewhere near 100 degrees in the shade. Of course, there are districts where the staff is large enough for work to be carried on at a more reasonable pace. Yet in the case of mass-movements it is so common for two or three missionaries to be in sole responsible



On the Road in Travancore

charge of all the organized work in a district where five, ten, even twenty thousand baptized Christians are scattered over hundreds of villages, that the above state of things is far more frequent than it ought to be. It is clear that the mission staff working under such conditions is running grave risk to health.

Our second point is not so clear at first sight, but it really involves a far more serious danger; the work done at the pressure described above is so ineffectual that in some villages a work apparently successful is thoroughly corrupt. If we bear in mind that many of the village teachers are drawn from the lowest classes, and perhaps even now have many heathen connections whose influence is all the harder to resist because it is imperceptible, we shall not be shocked to hear of occasional moral disaster. A teacher takes to drink, and all his work promptly suffers. Some days his school is not held at all, but he marks the register. By a little exercise of "cuteness" he is forewarned of the evangelist's visit, and he has means of persuading the children to be all in their places on the necessary day. His Sunday services are very perfunctorily conducted, his lesson being given altogether without preparation. The missionary arrives one evening, and again the teacher has ways of his own of getting a large congregation together, it may be even at the cost of a small expenditure for bribery. The missionary is in the village exactly two hours. Even in that time, if he is a man of experience, he will probably form suspicions that something is wrong, but he cannot act on suspicions, and after speaking some words of warning, he has to go on to the next place with an unhappy feeling that the work is of little value. Months pass before he can get to the root of the matter and deal with it firmly. Meanwhile the whole of the work done in that village, by its very falseness, has enormously hindered, instead of help-

(b) The
Work of
a Poor
Quality.

ing, the coming of the Kingdom. Moreover, in a country where sexual problems at the best of times have an unhealthy prominence, it need scarcely be said that occasionally the sorely-tempted worker falls into grosser sins than drunkenness, and even these may remain for long undetected, while they are acting as a poison upon every part of the work. Truly the Christian Church pays a heavy price when it sends an inadequate staff to cope with a wide-spread movement.

(c) Suggested Remedies.

What is the remedy? The remedy usually suggested by the home Board of Missions is that the over-worked missionary should delegate many of his responsibilities to carefully chosen Indian workers. There can be no doubt that this is the ideal line of progress, and missionaries on the field are making steady efforts in that direction. But it is of no use to ignore the fact that this can only be done gradually. In the case of most of the mass-movements the conditions are such that the number of workers who can take upon their shoulders those responsibilities which are the missionary's heaviest burden is often painfully limited. "But why," asks some mission director, "why have not the missionaries made it their business from the first to train up such men?" The answer is probably this—that during the last fifteen years some five thousand Christians have been baptized in a given area, and that the total Christian community is now one of more than ten thousand scattered over three hundred villages. The number of missionaries is practically what it was fifteen years ago. Allowing for furloughs and changes, on the average there have been in the field three men, who have itinerated among three hundred villages, managed two hundred and fifty schools, trained hundreds of village teachers, and kept the lamp of Christian truth burning through a wide district. To take an extreme instance, a missionary writes from

Fategarh (United Provinces):—"In five of our stations our Christian communities have increased during the last four years at the rate of 100% per year, till now the total Christian community of those five districts numbers about 16,000. . . . There are more than 700 new disciples baptized during the year for whom no teacher is ready." Missionaries in such districts have had no time to train men who can take over heavy responsibilities of finance, or who can understand the Church's past so thoroughly as to be able to exercise the ecclesiastical functions of a modern bishop. To make such men out of the material presented by the depressed classes will require generations of Christian education; yet the ideal leaders of the community will necessarily be men sprung from its own loins, rather than converts from higher castes who will always be regarded by the masses as a foreign element. The lack of a sufficient number of Indian workers who are fit to take over the work now done by the missionary is not due to the missionaries' lack of foresight half as much as to the fact that the mass-movements have been so immense, and have come so rapidly. It is a penalty of the very success of the work.

Consequently even for the purpose of raising up Indian workers who will ultimately take the missionaries' places, in most missions a large increase in the staff is an imperative necessity, or else well-staffed training institutions for a higher grade of workers must be added to the existing equipment. Even if the missionaries on the field continue to do what many of them are doing at present, viz., discourage baptism of new Christians because there is no hope of their being adequately instructed, yet still for the numbers as they stand at the present time in all missions dealing with mass-movements, there is urgent need for a large increase in the number of missionaries.

(d) Con-
sequences.

How many Christians at home really believe that missionaries are actually declining to accept new adherents to Christianity for lack of means to instruct them? Here is evidence in the shape of typical extracts from recent reports, each from a different part of the country:—"The Reddy Dommarālu inquirers, numbering about 200, we have decided to give up for the present, as we have not suitable workers to spare to deal with these people."

"The Lombadies have made no further movement towards Christianity. This is partly due to the inadequacy of our present staff of workers."

"We need more workers, for there are still well over a hundred congregations without a resident teacher, but we have no suitable workers ready."

"Earnest petitions pleading for Christian teachers are coming in from villages where the people have heard a little of the Gospel. But in sorrow of heart we are forced to lay these appeals aside, for we have not the half-crown a week that is necessary for the support of the teacher who is to live among them. When these refusals have actually to be made, realizing as we do the condition in which we condemn these people to remain, it well-nigh crushes us with despair."

"We have people under our care who have long ago accepted Christ, but we dare not baptize them, for if we do so, we must send to them a teacher, and we have not the means."

"I listen almost daily to pressing appeals for teachers and schools, and it is distressing to see the interest of those who have asked often and often waning because their appeals are apparently unheeded. A week ago three men came to see me who had walked sixteen miles for the purpose of pressing me to send a teacher at once, promising to place land at our disposal for the building of a shed."

“ Besides many Christian villages that wait for the care of teachers, the following new villages are asking to be taken under our care and instructed—(here follow ten Telugu names). Burdened in all ways as we on the field already are, we are unable at present to provide for those waiting souls. We have neither the time to go to them ourselves, nor the money with which to provide teachers. The call is urgent and our ability is powerless. Our cry is that of the prophet, ‘I am oppressed; undertake for me.’ ”

It is not to save the missionaries’ feelings—it is to save ignorant souls from wandering into destruction; it is to save the future Church of India from grievous corruption—that more workers, both foreign and Indian, must be found to shepherd these far-scattered flocks. If an actual literal account could be written of the sort of thing that goes on in a village in a mass-movement area where no regular instruction has been given, and where no proper supervision is exercised, it would come as a terrible shock to Christians in England. The double life led by the village teacher who has succumbed to the constant pressure of his temptations, yet who for the sake of his living pretends to be pious and preaches glib sermons, what a ghastly fruit springing from the ill-supported activities of missions! It is no exaggeration to say that there are village out-stations—not one or two—in some areas where mass-movements prevail, which are as powerful hindrances to the coming of the Kingdom in those regions as any which the most fiendish ingenuity could devise. These foul growths are the direct result of the under-staffing of missions.

There is another way in which the mass-movements, unless the missionary exercises the strongest possible self-restraint, are apt to produce, with all their benefits, some undesirable results. In many a district where whole

Difficulties
consequent
on the
Missionary’s
Isolation.

villages of outcastes are coming over to Christianity, the foreign missionary is the only person in the mission who has any real education and culture. He is the only person who has a wide enough outlook to be guided by general principles in the problems of to-day. By the necessities of mission procedure, he is in charge of all the mission funds. Of the large number of village teachers who are supported by the mission, not one would think of rendering anything but implicit obedience to any wish of the missionary. His circle-evangelists may express their mind more freely than the teachers, but even they hesitate very much to oppose an expressed opinion of the missionary. He is consulted about every conceivable affair in the whole district, and is constantly asked to interfere in matters which he protests are quite out of his sphere. In such circumstances as these, the most humble-minded missionary can hardly prevent himself from developing autocratic tendencies, while independence of character in the teachers finds no fruitful soil in which to grow. The teachers are strictly subordinate, not because the missionary wishes them to be, but because they never see how they could possibly be anything else. And with a large staff of these strictly subordinate helpers it is extremely difficult to maintain that healthy human sympathetic relation of friendship without which the most zealous industry will produce little result. The missionary's office tends to become a centre for the district, an office like that of a Government Collector, from which are issued orders which must be obeyed. The connection between the missionary and the teacher in an out-lying village tends to become more official than religious. Without the remotest intention of doing any such thing, the missionary is performing the functions of bishop and civil magistrate combined, and against his decisions there is often no appeal. Only those who have

(a) Danger
to the Mis-
sionary's
Work.

tried it know how difficult it is in these circumstances to maintain sufficient strictness for the interests of the work, and yet to be the pastor and friend, instead of the taskmaster, of the Indian workers.

The remedy is, of course, that the missionary should be more endued with the graces of patience and humility, and the Indian worker with the graces of reliability and independence. It will also be extremely helpful if an intermediate class of workers can be raised up—men whose general and theological education is such that a greater feeling of sympathy and equality can exist between them and the missionary than is now generally possible. It is a fortunate thing that two theological colleges have recently been established, one in the North and one in the South, at which Indian graduates and undergraduates can receive a course of training somewhat similar to that given in theological colleges at home. Indian workers with such a training will have a mind of their own, they will be less and less mere subordinates, and they will be able to feel a real fellowship with the missionary, besides relieving him of many of his responsibilities.

A third problem of the mass-movements which has already been hinted at is the problem of self-support. Churches in India must ultimately find the salaries of their own pastors. Though for a time the foreign missionary societies' money must be given to help them, this is only an arrangement to meet the most pressing present difficulties, and as soon as it ceases to be regarded as temporary it becomes an unhealthy relationship. But the difficulties are immense. Something has already been said of the poverty of the outcastes, but no description can give an adequate idea of it to those who have not seen it. Remember that twopence a day is a fair average wage all the year round for millions of them, and that for months of almost every

(b) The Need
for Training
Indian
Leaders.

Difficulties
in Making
the Churches
Self-Sup-
porting.

(a) The
Outcastes'
Poverty.

year they get only one meal a day (and that none too generous), and still you have not realized one-tenth of what such poverty involves. It is only close contact with the outcastes which can show how poverty is pressing with a deadly weight upon every kind of higher impulse which they conceive. No one would send round the collection plate on Sundays to such people and expect to receive thereby enough money to pay a teacher's salary.

(b) The
Outcastes'
Lack of
Independ-
ence.

But it is not even the people's poverty which is the greatest difficulty: it is the disposition, already mentioned, to think of themselves as naturally dependent upon others, as surely as the creeper on its supporting tree, or the child upon its parents. This tendency has been engrafted in them for a thousand years, and is now a part of their very nature. The sense of pleasure which self-respecting men have in standing on their own feet is at first totally incomprehensible to pariahs. God made them, they think, to lean on others; if it were not so, He would have created them in some other caste. Nothing annoys the missionary so much as the constant declaration by the village Christians that he is their father and mother—a statement which is always the preface to some fresh appeal for help, made on the assumption (as plain to the appealing persons as any law of nature) that the missionary's business is to help and theirs to be helped, and that he is a good missionary or otherwise according as the help is generous or not. Withal there is the further assumption, particularly aggravating to the hard-pressed missionary, that his financial resources are boundless, and that giving is a matter of perfect ease.

(c) Sug-
gested
Remedies.

These are mountainous difficulties barring the way to self-support. But faith and Christian wisdom *can and must* overcome them, and progress is already being made. After all, poor as the heathen pariah is, the amount of money he



An Outcaste Girl



will sometimes spend on a wedding or on a ceremony to propitiate some demon, thereby putting himself, it is true, in debt for years afterwards, is at times very astonishing, and far greater than the sums he spends on his church after he becomes a Christian. We must never admit that love of display or superstitious fear is permanently stronger than the love of Christ. Nor are we compelled to do so. What we have to do is to devise methods of giving which shall be in accordance with the customs of the people, at the same time consistently training them up to higher ideals of giving. Time-honoured English methods of raising money must be replaced by methods more indigenous. We have already spoken of the harvest thanksgiving service, which is one that Indian people can understand, and at which they will give most generously of their substance. A man who would not dream of putting more than one half-penny in the collection plate every Sunday will give a sheep, and the poor widow, who expects at Christian festivals to receive instead of giving money, will somehow or other raise a pumpkin for the "ingathering service." The giving of first fruits of garden and field and flock is another way of showing gratitude which seems to come naturally to Indian people. The rice-collection already mentioned is another good method. In some missions a regular levy, almost a sort of poll-tax, is required from the congregations, and enforced by means which go beyond moral suasion, sometimes even by a kind of boycott on the part of the Church. This far from ideal, though decidedly effective, way of teaching the Christians to give is justified on the ground that the people are children in their religious life. As children they must be compelled to give, just as some children are at first compelled to go to school. At school they will learn the value of education, and in course of time, will come to seek knowledge without

external compulsion. So the Christian pariahs, having once acquired the habit of giving for the support of their Church, will gradually learn to give out of real love and gratitude.

These are a few of the innumerable ways in which missionaries are trying to teach this infant Church the joy of Christian giving. Missionaries on the field to-day realize, perhaps more clearly than it was ever realized in the past, that this problem is one which *must* be solved for the sake of the future. And yet when all that is possible has been done, how trifling seems the amount raised in each village—not one-fourth of the teacher's salary. The villages are therefore grouped in "circles," so that their total contributions may more nearly be approximate to the salary of an Indian pastor, who must be responsible for the welfare of half-a-dozen or more Christian congregations, each of which we should in England probably constitute into a separate Church.

One thing is certain, and that is that the Christians from the depressed classes are contributing far more than they used to do. But this part of the missionary's task is indeed weary, uphill work, and home supporters must exercise great patience. It is not much use to give a subscription for the support of work in a village for five years, on the understanding that at the end of that time it will become self-supporting. It takes more than five years to undo the work of a thousand, and to make an independent community out of those whom the social customs of ages have made into beggars. But the five years will probably show a perceptible advance, and some day will be reached that far-distant goal on which are written the words "self-support," "self-government," and "self-propagation." Then the missionary's work will be done.

These are only a few of the more prominent problems of mass-movement work. The practical problems of executive

detail are innumerable, and the man who can day in and day out face them all with a cheerful heart, is a man of great faith and optimistic temperament. He is one of humanity's great burden bearers. Harassed by lack of workers and lack of funds, with his physical strength taxed to its uttermost and beyond, above all, sickened from time to time by moral failure and ingratitude from those for whom he is spending his life, he is sometimes inclined to resent, as Moses did, that the Lord had bidden him bring up this people. But every man who has seen the possibilities of this great work and consecrated himself to their realization will likewise pray with Moses for his people, "Yet now, if Thou wilt, forgive their sin; and if not, blot me, I pray Thee, out of the book which Thou hast written."

Pray for him, home supporters; pray that in the midst of all the wearing disappointments he may hear in his heart from day to day the clear message, "I will do this thing also which thou hast spoken," and, "My presence shall go with thee, and I will give thee rest."

CHAPTER VIII

THE PLACE OF THIS WORK IN WINNING INDIA FOR CHRIST

SUMMARY

THE OBJECT-LESSON OF MASS-MOVEMENT WORK OTHER TYPES OF MISSIONARY WORK IN INDIA

- (a) Christian Colleges
- (b) Friendship with Educated Hindus
- (c) Work among the Middle Classes
- (d) The Work of Missionary Hospitals
- (e) The Appeal of Christian Books
- (f) Women's Work for Women
- (g) Preaching and Speaking

THE PLACE OF MASS-MOVEMENT WORK: ITS RELATION TO SOCIAL WORK AT HOME

THE DANGERS OF PRESENT CONDITIONS OF MASS-MOVEMENT WORK

- (a) Pariah Christians Unshepherded
- (b) Their Children Untaught
- (c) Pariah Inquirers Kept Back
- (d) The Significance of these Facts

THE POSSIBLE FUTURE OF MASS-MOVEMENTS

THE NEEDS AND OPPORTUNITIES OF THE WORK

THE POWER TO MEET THESE NEEDS

The Object-
Lesson of
Mass-
Movement
Work.

THIS book is concerned entirely with the work done by Christian Missions for the depressed classes in India. It aims at showing that there is one hope for the outcastes, and that is to know Jesus Christ, who is presented to them by Missions alone. It has not tried to give an account of all the forms of mission work being carried on in India.



A Contrast—The Taught and the Untaught
(Half of these people have been through a Mission School; the others have not)

Therefore the reader must be reminded that this mass-movement work is only one of many ways in which the missionary enterprise is trying to bring India into contact with Jesus Christ. Missions are seeking to reach all classes and to touch every heart, by any method which the spirit of Christ may suggest, whether by schools or colleges, by hospitals or reading-rooms or institutions of all kinds, or by the plain frontal attack of street preaching. Amongst all these good works, the work of the mass-movements has the special significance that it serves as a gigantic object-lesson to India of the spirit and power of the Christian Gospel. Here is a great sunken mass, which no Hindu formerly supposed it possible to uplift by any power whatsoever. A new force has come to India, and by what it has already done has shown itself able to make the pariah into a man. No amount of mere statement of the power of Christ to save could have appealed to India with such force as this demonstration in plain facts.

But mass-movement work is only one of very many forms of mission work carried on in India. At the opposite end of the social scale from the outcastes are the Brāhmans, the students and government officials—men of immense intellectual acuteness, but with a deep discontent in their lives. They flock to the colleges where they can study for a degree ; therefore in the great educational centres Christian Missions are striving to give them their college course under Christian influences. In this way thousands of the future leaders of India are coming into contact with Christianity in the lives of their Christian professors, and are gaining a fair knowledge of the Bible. True, the number of such students who definitely seek Christian baptism is very small, so that some have even advised the missionary societies to give up work which yielded so small a visible return and to spend all their energies upon the outcastes.

**Other Types
of Mission-
ary Work.**

**(a) Christian
Colleges.**

But on the one hand, surely it would be a calamity if Christianity came to be considered in India merely as a religion for pariahs, which we were afraid to present to men of intellectual ability; and on the other hand, this work is preparing for a great mass-movement of educated men in the future. It is gradually changing their ideals, their moral standards, and the whole spiritual atmosphere in which they live. The day must come sooner or later when large numbers of the men who have already come to know much of Christ will seek to know Him more, and to become His disciples.

(b) Friend-
ship with
Educated
Hindus.

Outside the colleges, lectures on religious subjects are given for the benefit of these men, and many of them are members of Bible-classes conducted by Christian leaders. But perhaps the most effective work of all is being done by a few missionaries who are able to give much time to the simple intercourse of friendship with educated Hindus, such friendship as inevitably leads to fellowship in religious thought, in which the Christian can offer that which he has of spiritual blessing with the least possible hindrance from racial barriers or misunderstandings.

(c) Work
among the
Middle
Classes.

And between the Brāhmins and the outcastes there are the vast middle classes, the backbone of the population. India will never be won while these are left to themselves. These sturdy cultivators, going out day by day with their oxen to their ploughing in the sun, looking at life with a patient hopelessness—they need Christ as much as any one, yet the vast majority of them know next to nothing of Him. But there are gleams of light in this wide-spread darkness. In the Telugu country there are signs that the mass-movement among the outcastes is yet going to yield its noblest fruit in a similar movement among the middle castes. The illustration of the power of Christianity to transform life is proving very attractive to the masters of the Christian out-

castes. In Khammamet and Raghavapuram, two stations of the Church Missionary Society in the Telugu country, where the mass-movement of outcastes has been very strong, there are now 1900 adherents from the caste people alone, living in 77 different villages, scattered over a large area. Not only in these places, but all over India, and especially in the towns, the Christian community now contains a strong minority of men drawn from most of the different castes. Nevertheless the work is only begun. Solid rocks of prejudice, ignorance, and pride have to be opened by the power of God, and the Church, relying upon Him, must use every means in her power for the accomplishment of this task.

Foremost among all the agencies for removing prejudice and interpreting the true spirit of Christianity come the hospitals. Imagine what must be the feelings of the cataract patient who goes in with many fears to see if this foreign doctor can do anything for his blind eyes, and in a short time receives his sight, being daily reminded that the love and kindness shown to him spring from the love of Christ. He cannot for the rest of his life think about Christ just as his prejudiced fellow-villagers think.

(d) The
Work of
Missionary
Hospitals.

Then suppose he picks up at a book-stall some Christian book in his own tongue, which has the breath of the love of God in all its language. He will find his heart touched in a new way, and will recognize the same influence which he met at the hospital. There is a great future for the Christian book in India, and missionaries who have seen this are in many cases filling up their scanty leisure with the making of such books.

(e) The
Appeal of
Christian
Books.

Suppose that in the house of this same man a sympathetic and tactful Christian lady comes and makes friends of his wife and daughters. She teaches them the elementary facts of Christianity, and another breach is

(f) Work
among
Women.

opened in the stronghold of the man's prejudice, for his conservative-minded women-folk have begun to welcome the new truth. Thank God, this women's work for women¹ has been enormously developed during the last twenty years, so that in every large town in India thousands of non-Christian women are regularly studying the Bible in their own homes.

(g) Preaching and Speaking.

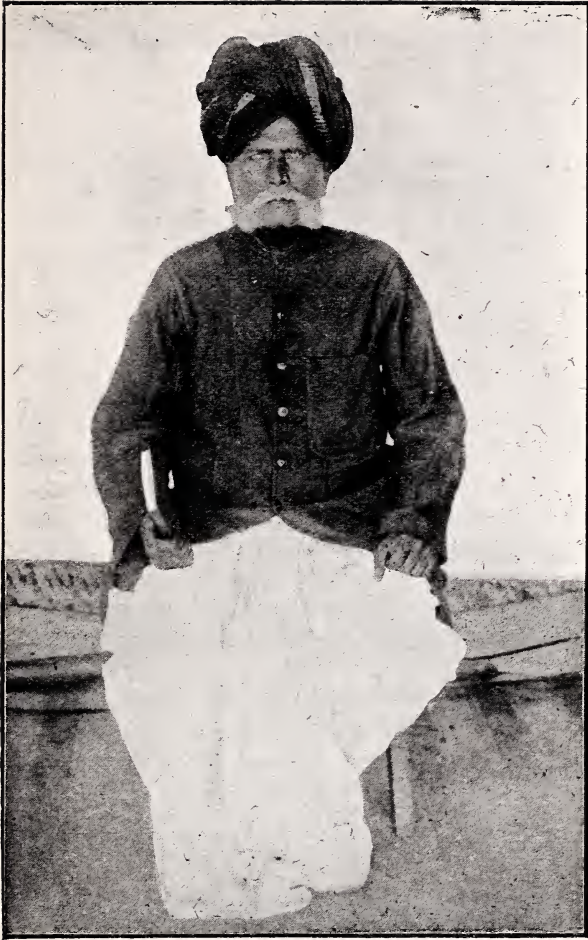
Meanwhile at the corners of the streets of the cities, under the banyan-trees, by the country high-roads, outside the blacksmith's shop or the estate-clerk's verandah, by conversations and public addresses men are trying to make the Gospel message plain to all sorts and conditions of men, while in the mission schools all over India something like half a million young people are studying. And still the work is only begun, for India is so vast. Every single kind of mission work now done needs to be multiplied again and again, for remember that in India the Church is attacking a greater citadel than Paul faced in the ancient Roman Empire.

The Place of Mass-Movement Work: Its Relation to Social Work at Home.

But amid all these efforts, the great mass-movements have a special place and make a very strong appeal. Much is being thought and written to-day about the shifting social conditions at home, in Europe generally, and in America. But where can we find anything of equal magnitude to the breaking up of the age-old social system in India? The uplift of the pariahs through Christianity and education is even now effecting far-reaching changes in India. Just as social changes at home should be guided by the Churches, so in India, through the agency of missionary and Indian Christian bodies, the future of India may be shaped.

All work, whether at home or abroad, which gives such Christian help and direction to great social movements is one work. The uplifting of a fallen world is the Church's

¹ See Appendix on Women's Work for Women.



An Evangelist to the Outcastes since the days of the Mutiny

task, and missions and social work at home make ultimately the same appeal and should be thought of together. There is no real distinction between them¹; both are pressing forward to the same great end; both are doing their share in working out God's wonderful scheme for the redemption of mankind. Yet it is often asked by devoted home workers in the cause of social reform, "Why should we send money to the distant heathen when we cannot possibly meet the needs of our own slums?" Our answer is, "Your work in London or Glasgow and my work in India are one!" It is, therefore, an initial mistake to ask Christian people to support one kind of work and not the other. It would be as mad for the Christian Church to ignore the poor in Birmingham and Bristol while spending large sums to uplift the pariah, as it would be for the Church to restrict itself to Birmingham and Bristol and to ignore the pariah. Mission work for the depressed classes and social work at home for the poor are simply based upon the fact that no man imbued with Christ's spirit can sit still while God's little ones are trodden in the mire, whether in Manchester or in Madras. The Church that could see men broken-hearted and bound, and do nothing, would be untrue to its Lord.

Let us turn now to look at two or three facts in the present conditions of mass-movement work. First, the needs of the outcaste Christians have not yet been supplied. Thousands of these people who have been admitted into the fold of the Church are yet unshepherded and untaught. Think again of what is involved in sentences like the follow-

**The Dangers
of Present
Conditions.**

(a) Pariah
Christians
Unshep-
herded.

¹ This fact was most strikingly brought out at the Conference of the Student Christian Movement in January, 1912. The reader is strongly recommended to refer for himself to the report of the Conference, "Christ and Human Need," in which home and foreign problems are considered side by side.

ing from recent mission reports :—" The number of villages in which our people dwell is 300, and in 164 of these there is no resident teacher "; " There are more than 700 new disciples, baptized during the year, for whom no teachers are ready." There are baptized people in many places who will answer the question, " Who is Jesus Christ ? " with—" How should I know ? " The Church ought never to have baptized them if it was going to leave them in this condition.

(b) Their Children untaught.
(c) Pariah Inquirers kept back.

Again, though much educational work has been done, still only about forty per cent. of Indian Christian children are attending school. And lastly, there are millions of outcastes waiting to be gathered in, but there is no one to gather them. It is a significant fact that during the very years in which the missionaries have recently been baptizing thousands of outcastes in one part of the Panjāb, in another part great masses of them have gone over to Mohammedanism. Christian missions have been too late for the outcastes there, and their task has become infinitely harder.

(d) The Significance of these Facts.

What is the meaning of these facts ? They spell danger, not only to the work of the Missionary Societies—nor even only to the future of the Indian Church—but to the progress of mankind. It is a fact too little understood that the existence of a mass of some fifty million down-trodden outcastes in a distant part of the British Empire retards the progress of social reform at home. On the other hand, the prevalence of drunkenness and of bad social conditions at home is positively hindering the pariah in his upward march.¹ Again, if India is to remain bound down by the dead weight of her outcaste population, a bar will be set to the upward progress of China and Japan. The families of the human race are more closely knit

¹ See " Christ and Human Need."

together to-day than ever before: now, more than formerly, it is true of the great body of mankind, that if one member suffers, all the members suffer.

A consideration of these facts makes our duty to mass-movements abundantly evident. So, also, does a view of the present opportunity. It is often said, and probably correctly, that in the next generation, granted the necessary workers and funds, thirty millions of outcastes could be gathered into the Christian Church. But with the present resources it simply cannot be done, and to attempt it would be to swamp the Church with baptized heathenism. Yet just think of it—thirty millions of people practically ready to accept whatever truth we bring. What a Church they might make! A great strong Church in India half a century from now, what might that not mean to Asia and to the whole world? It is a thought to make the blood run faster. But turn away from the thought, and look at the subscription lists of the missionary societies. Promptly the vision fades. And yet this great thing *could* be done if the Church at home would wake up and see whither God is leading it.

It is not simply more money, nor even simply more men that we need; we need every kind of reinforcement—intellectual, financial, spiritual—for this campaign. We need the *best* men. It is quite a mistake to suppose, as people so often do suppose, that the ablest men leaving college to go to the mission field can find scope for the exercise of their powers only in mission colleges. We have already hinted at the opportunity offered them by mass-movement work. The laying of the foundations of a great Church in a great land is a work to be done by men who know the Church's past history in other lands, and have clear visions of the Church of the future. The task of interpreting the Christian message to the heart of the

**The Possible
Future of
Mass-Move-
ments.**

**The Needs
and Oppor-
tunities of
the Work.**

outcaste, and of building up his character by promoting steady growth in Christian knowledge, of doing this not for one man in one place, but for a thousand men scattered over hundreds of villages—on such a task can be brought to bear every kind of strength—mental, physical, and spiritual—with which God endows His children. Everyone knows how the missionary has to turn his hand to anything, and be accountant, building contractor, and fifty other things besides being pastor. But most people at home do *not* know how the demands made by this mass-movements work call out all the latent qualities of the best Christian manhood. To live in a wide district as almost the sole human medium through which fresh knowledge, or new comfort and power, can come to a multitude of God's children, to know that from day to day men look towards the missionary's bungalow first of all for light in their darkness and consolation in their sorrows—surely no one, however gifted, need ask for a higher sphere of labour.

Yet when we cry out of need for the best, do not misunderstand us. We do not mean that only the selected few here and there can hope to be used in this task. God who called Moses and Jeremiah and many a reluctant man and woman in our own day, and accomplished through them a work for which they felt they had no qualification—that God can make common men into His best workers. The man who has heard the call of God to dedicate his life to the deliverance of the captives may be a man of no extraordinary gifts, but when he has learnt to love the lowest, and in the strength of that great word, "Inasmuch as ye did it unto the least of these, ye did it unto Me," can go to meet Christ in every paracheri—that man can be used for mighty things, as the history of the mass-movement in detail would show. God so often uses the things that are not to confound the things that are.

It is the same old story with which we are familiar in every genuine effort made for the world's salvation. Humanly speaking, the task is a crushing impossibility, as is certainly the redemption of fifty million outcastes by a few over-burdened missionary organizations. But God's resources are as inexhaustible and as available as ever, and we are called, as the Edinburgh Conference has reminded all the Churches, to make new discoveries of the grace and power of God for ourselves, for the Church, and for the world; and in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

**The Power
to Meet the
Need.**

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APPENDIX I

A VILLAGE SERMON

(The matter given below appeared as an article in the Church Missionary Gleaner of July, 1912, and it is by the kindness of the Editor that we are able to re-print it here. The writer is The Rev. Dr Weitbrecht, who was a missionary of the Church Missionary Society in the Panjāb for thirty-five years.)

A HALF BAKED CHAPĀTĪ

In giving a sketch of a discourse to Panjābi Christian villagers, I may mention that the congregations among whom I worked for a good many years are almost entirely drawn from the labouring classes. Illiteracy is very prevalent, and the hereditary state of morality low. They have to be taught line upon line, and a sermon without catechizing would do little for them. In this condition it is noteworthy how vividly and forcibly the Old Testament comes home to them. The chequered career of Israel and its heroes touches their lives with the picture of frequent failure, yet substantial progress. These congregations mostly worship in mud buildings, raised by themselves with a little outside assistance, and the worshippers sit on rude mats covering the mud floor, while the preacher also sits on a slightly raised platform, dignified by a cotton drugget.

"Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned" (Hosea vii. 8).

"Who was Hosea?"

"A prophet" (from one of a dozen schoolboys who sit in front and form the choir with a drum, cymbals, and a tambourine).

"To whom were the prophets sent by God?"

"The same. To the Bani Israil" (children of Israel).

"Then why does the prophet Hosea, in the words that I have just read, talk to Ephraim? Who is Ephraim?"

(After a pause.) "Ephraim is the name of a tribe of the Bani Israil." (I fear this answer was inspired by the Indian preacher sitting with the boys.)

"Very well, the people of Ephraim were a part of God's chosen people, and you are a part of God's chosen people now. But though God has been very good to them they were not all that

He wanted them to be; neither are you always. When the *panchayat*¹ met yesterday, what did it have to do?"

(The answer is a little hesitating, for one of the head-men who did not come out well is present. Gradually) "Chaudhri² Jhandu, and Maulu and Rura went to the Diwali fair, and they joined some heathen who were gambling in honour of the idol, and they got drunk afterwards. And the *panchayat* said they must sit at the back of the church, and pay a fine."

"Now, do you see what God meant when He said to these Bani Israil: 'Ephraim, he mixeth himself among the peoples?' Like you they were living in the midst of idolaters, and the idolaters were many more than they, so that it was difficult for the Bani Israil never to fall into their ways. But when they did so, how it grieved God, Who had been so good to them!"

(A member of the congregation, who have recently been taught by their reader the story of the Exodus.) "Yes, Sahib, He delivered them from the Egyptians, who made them work without pay as the farmers used to do to us."

"Yes, but what has God delivered you from, and Whom did He send to do it? A prophet?"

"No, Sahib, He sent us His Son, and He was better than Hazrat Musa (Moses), and He delivered us from Satan and his works."

"Yes, He did, and you renounced them when you were baptized; but you know, you have not always kept your promise, though I am sure it isn't easy for you, and some of you do try hard, and none of you would like to be told that you are not Christians. But now let us see what more the prophet said about those Bani Israil who got mixed up with the idolaters." One of the boys reads it.

"Ephraim is a cake not turned."

"Just think a little. One of you has worked hard, helping to plough the field, then the corn was sown. It had to be watered in the cold nights and weeded under the hot sun, and thorn branches were dragged from a distance and put all round the field to guard it. Then the time of harvest came, and the whole family turned out to help in the reaping. They were faint with thirst and stiff with stooping, but no one murmured, because the evening was coming when the sheaves would be divided, and none grumbled when a heavy load was put upon his head to carry home, for he was reaping the fruit of his toil. Then the corn was beaten out, and stored in your mud granary, and your wife took out day by day enough for the food of the family. It was ground in the handmill, it was kneaded, the fire was lighted, the dough patted into *chapātis* (flat round cakes), and the *chapātis* baked on the iron plate. The heap is ready for the family to eat. You

¹ Council of five (or more) which manages the affairs of our Indian communicants, It is the Church Committee of our congregations.

² The title of a head-man.

sit down and begin to eat a *chapāṭī* hungrily. Faugh! What is the matter? You throw it aside, and I am afraid you turn angrily to your wife: 'What do you mean by giving me a *chapāṭī* that you never turned?' It will be a good thing if there be no wife beating in the house that day. But I hope you Christians are getting beyond that kind of thing."

(A man and a woman in the congregation look sheepish. He had been beating her that morning for spoiling his food, and they had come late in consequence.)

"Now, why would you be so vexed, if such a thing happened to you? Because the food on which you live, and that on which you spent such toil and labour, had been spoiled by carelessness just at the last. What must God feel when His people, for whom He has done so much, are spoiled for want of a little watchfulness?"

(One of the older men, of a thoughtful turn.) "But, Sahib, what does it really matter to God? He is all powerful; He can make as many more men as He likes."

"You remember, when I inspected the school yesterday, I found that your boy had wantonly destroyed his lesson book. I was very vexed with him, and had him punished, and when I told you, you said, 'Quite right.' Why was I so vexed? Couldn't I get as many more books as I wanted, without loss to myself?"

"Yes, Sahib, it is we who pay for our boys' books. I suppose you were vexed because you thought my boy was a *namurād* (disappointer of expectation). You had told me before that you thought him a careful, diligent boy."

"Just so. For all we know, God could make more and better people than we are in another world; but He has made us and loves us, and wants us to be—what does the Catechism say?—'heirs of the Kingdom of Heaven.' And if we go mixing ourselves up with those who do what He abhors, and follow their ways, we are *namurād*, disappointers of God's expectation, and He is grieved. There is a very solemn verse in the *Injil* (New Testament). I will ask the preacher to read it."

"Rev. iii. 6: 'Because thou art lukewarm, and neither hot nor cold, I will spue thee out of My mouth.' Thou art lukewarm. This is the fault of the half-baked *chapāṭī*, and of the half-baked Christian. He does not want to give up being a Christian, but he does not want to give up mixing with heathen rites and practices on occasion, or when it would bring him trouble if he refused. Remember, if you go on in this way, you are in danger of being cast out, not by the Church only, but by God Himself. The washerman's bullock is at home neither in his master's house nor at the river. A half-baked *chapāṭī* is more worthless than a raw lump of dough. The half-baked Christian is good neither for this world nor for the next."

"Brothers and sisters! God expects something of you.

You used to say that you were like cattle who could only look down to their own food or tug at the plough, and it *was* true. But you know that there is a difference now. God has planted you in the garden of His Church by baptism. He has watered you from the well of His Holy Spirit by the teaching of the Word and the Holy Sacrament; He looks to you to bring forth the sweet fruits of love and truth that He delights in. Do not disappoint Him."

"But what can you do, if you feel yourselves *kacha* (half-baked)? After all, a *kacha chapāti* has to be thrown to the dogs. No woman would try to bake it again. But God can do what we cannot. Through our Saviour Jesus Christ He has lighted the fire of His Holy Spirit in the Church and in our hearts. At present you have one side of you cold, turned away from God towards the world. Turn that side of you to God's fire. That, is what we mean by repentance. Be willing to have the sin that keeps you cold and lifeless burned up by the Holy Spirit. Then you will be pleasing to God; bread, too, that He can use to be the food of life to others. Let us pray that He may make us *such*."

APPENDIX II

WOMEN'S WORK FOR WOMEN AMONG THE DEPRESSED

"It is the women in our congregations who hold us back and who give the most trouble." So says an experienced district missionary among the depressed classes in India. An inquiry into the circumstances of village missions will show that this state of things, lamentable as it is, is natural enough. The work of preaching and teaching in a village is commonly done by a man. Now the etiquette of the country does not allow him to teach the women by themselves, yet in mixed assemblies they can hardly bring themselves to believe that the teaching is really meant for them and is not intended solely for the men. Therefore they probably do not give their full attention to the teaching, and, illiterate and ignorant as they are, profit very little by it. What they need is patient and systematic instruction in the elementary truths in the Christian faith. Even with that, the light comes slowly to their undeveloped minds, but if the work is done prayerfully, it does come. They are also greatly handicapped by the constant interruptions of household duties and the care of their children, and by the grinding poverty which hardly gives them a chance of looking higher than the needs of every day.

Hence in many villages where the men have been evangelized, little or nothing is being done for the women. The consequences

or this are disastrous. Young Daniel, who has lately been baptized, and is making a genuine effort to live a consistent Christian life, marries a rough pariah girl—well-meaning and Christian in intention, but still instinctively afraid of the local demons, and a prey to other heathen superstitions. The danger is that she may drag Daniel back into semi-heathenism. She is in urgent need of teaching.

It is now almost a common-place to say that the Christianisation of India depends on winning her women; but it is as true in village missions as in city work. A missionary authority puts it very strongly: "So long," he says, "as mother, sister, wife and daughter remain in darkness, so long must husband, brother and son virtually remain so too. None are more ready to drive away from home a Christian convert than the female members of his own household." Obviously, then, it is of the first importance to increase the work among women, for it is at present lamentably inadequate. Let us turn now to look at the existing work among outcaste women, and at the conditions under which it is being done.

Work among women divides itself into three main branches—educational, evangelistic, and medical. These activities naturally dovetail with each other, and the educational and medical must include the evangelistic.

Of purely educational work among girls some account has been given in Chapter IV. The importance of boarding-homes cannot be exaggerated; they are the training ground for Christian wives and mothers, and for Biblewomen. An adequate number of trained and educated catechists' wives and Biblewomen would go far to solve the problem of women's work in the villages, for they would be able to do for the women of their village what the catechists are doing for the men—besides the very important work of setting an example of Christian home life.

There are, of course, village schools for little outcaste girls, much like that described in Chapter IV.; from these schools the girls' boarding-homes are recruited, and the value of the work—even in the case of those pupils who never reach the boarding-home—can hardly be over-estimated; it is gradually leavening village Christian life and dispersing the dense gloom of ignorance and superstition.

But evangelistic work can reach many whom educational work does not touch. Women and even girls in villages are often only accessible to missionaries or Biblewomen who can visit them in their homes. Such work is often done under great difficulties and is painfully slow and apparently fruitless, but it is work that must be done if the Christian communities are to develop healthily. The ideal, and indeed the really necessary equipment, is a Biblewoman in each village; how far this is from being realized may be judged from the fact that in a well-conducted mission district near Madras, out of 170 villages, only two are provided with Biblewomen.

From the following descriptions of evangelistic work among women, some idea may be gained of the conditions under which it is being done, and of the difficulties with which it bristles.

A lady missionary of the Church of England Zenana Missionary Society from a mass-movement district in the Panjāb writes:—"Mrs Parmanand has been most helpful going out regularly twice a week to teach some of the village Christian women. It was impossible for us to compass anything like a quarter even of the work lying to our hands. So we decided that the most important was teaching the Christian women, who are woefully ignorant. Even so, we could reach regularly only eleven or twelve villages a week. In some villages the women are anxious to learn, but in others, alas, they are only too content to live on in ignorance; they have been baptized, what more do they need? We decided it was better to teach the women of a few villages regularly each week, than to visit a number of villages at rare intervals. It must be remembered that these women are all of the Chūhrā caste, and intensely densely ignorant, and many of them, humanly speaking, incapable of learning. They forget from one week to another what they have been taught. When asked, "What did I teach you last week?" perhaps a parable or a miracle—"You tell us, how can we know?" Sometimes exactly the same lesson is given for three or four weeks, before the simplest detail is remembered. The children and babies are a great hindrance. Each village simply swarms with infants who absolutely rule their parents; and the teaching is given to the accompaniment of crying, laughing, squabbling, and other disturbances. Any one who has held Mothers' Meetings knows in a *slight* degree what it means. Some of the women give greater encouragement. In two villages on more than one occasion, they have been able to tell me one week what they learned the week before; but this is very unusual."

An encouraging incident is reported by a missionary of the United Free Church of Scotland near Madras:—"Patience has been amply rewarded in the case of another pupil. It seemed impossible for this girl to learn anything. She took months to get through the Tamil Infant Primer. As to remembering the Bible lesson, it was ever a hopeless muddle, and it was with difficulty that a smile of amusement could be restrained as she told a story. Several times we thought of stopping her lessons, but she usually pleaded for another month. Suddenly, one day the whole thing dawned on her, and instead of being the dull uninteresting pupil, she brightened up, and is now, though not by any means brilliant, an intelligent girl."

But more important than the visits of the missionary is the work of a resident Biblewoman; living in the midst of the people and sharing day by day their thoughts and cares, she may make the most powerful of all appeals for her Master through her "ministry of friendship." There is no limit to the influence a

faithful, zealous Biblewoman may exert. Witness the following account of a Biblewoman in a London Mission district of the Telugu country:—

“In another centre a Biblewoman’s untiring efforts have proved a constant inspiration not only to her Hindu neighbours but to the missionary. It was not only that she was always instant in season, but so constant out of it! When returning from a visit to a village after a heavy morning’s work there (and this morning’s work followed upon a night when there had been little sleep for anybody, owing to the camp being overrun by myriads of tiny red ants), she spied wayfarers in the road, and jumping down from the cart walked all the four miles back to camp in the noontide heat so as to have the opportunity of speaking to them all the time. When at mid-day she was supposed to be resting she found others doing so by a well and seized her chance of making friends with them. When she was leaving on a journey early next day, and Hindu relatives came in late the previous evening from a distant village, she left all her preparations for the morning departure and gave herself up to this opportunity with them. The missionary coming to her home unexpectedly found her in the midst of them pleading earnestly. To the little son of the next-door coolie woman she taught a lesson morning and evening, and supplied him with slate and pencil to practise while he was out herding the goats during the day. The missionary happened to come in, and saw the little fellow packed off with his day’s supply of lessons. Little wonder he can read the New Testament fluently now. Coming back at sunset through the fields to the tents after a tiring afternoon, a winnowing labourer’s idle question, “Who are you? What is your work?” was not answered by a single sentence, but a ready fresh beginning, “Are you not winnowing? and the chaff is carried off and the grain is garnered?” and so forth, a ready parable, and told as eagerly as if she had not worn herself out in singing and speaking already the whole day practically.”

Medical work is a recognized opening in every kind of mission and it is perhaps specially valuable in mass-movement districts. The outcastes are of all the people of India, the most densely ignorant of the simplest laws of hygiene and child nurture, but much may be done for them once a beginning is made. A lady doctor taking her medicine chest, pays a visit to a pariah village in her district. She treats the sore eyes of little Papiah and brings him great relief. His mother is filled with gratitude, and begins to feel confidence in the white lady. The advantage is followed up, and Papiah’s mother learns that Papiah’s eyes would not get sore so often if his face were thoroughly washed every day, and if there were less dirt in the house to attract the flies. She is at first incredulous, but at last an impression is made, and there is some hope of a healthier life for Papiah.

Or perhaps a pariah village is being visited with plague. The

lady doctor, who is no stranger, persuades one or two of the women (who are in general even more conservative and suspicious than the men) to be inoculated against plague. Their example is followed by a few other valiant souls; and as the time passes, and they continue to resist the infection, the opposition to inoculation dies down and a lesson is learned. The doctor next teaches them that dying rats are a sign of danger; and so on, till risks from plague are wonderfully lessened. The importance of teaching these things to women is evident; it is they who keep the houses and bring up the children. With the coming of the Gospel must come also cleaner, purer living, and how shall this be if the women are not taught?

The results of work among low caste women are often wonderfully encouraging: an ex-boarding school girl evangelizes the women of her village; a poor woman who has been in a mission hospital takes back the love of Christ to her home and is a shining example to her neighbours; through the influence of a Bible-woman hard hearts are softened, dull minds enlightened, widowed lives cheered. There are great prospects for work among outcaste women; the futures of the Biblewoman's work and of the boarding-homes are especially full of possibilities. There is nothing that will work so surely for the uplift of the depressed classes as the enlightenment of their women, and there is no knowledge in the world, save the knowledge of Christ, that will bring these women out of darkness into the light of joy and purity, and love and life.

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The following books are specially recommended, either as bearing directly on the depressed classes, or as being generally helpful to the student of any branch of Missions in India. Students are advised to apply for books to the Missionary Society with which they are connected. Most of the Societies have libraries from which the books mentioned below, as well as many others helpful in Missionary Study, may be borrowed.

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GLOSSARY

ANIMISM, the worship of souls and spirits. These may be either the souls or spirits of departed men, or else spirits supposed to dwell in some special tree, rock, or hill.

ĀRYA-SAMĀJ, a reforming movement amongst Hindus which is widely spreading in the Panjāb and United Provinces. It aims at a return to the purer religion of the ancient Hindu scriptures. At present it spends a good deal of activity in opposing Christianity. See Chapter II.

BRĀHMAN, the highest or priestly caste numbering nearly fifteen millions, which has far more influence over India, in proportion to its numbers, than any other caste. The Brāhmins belong to the Aryan race, and are usually a little fairer in complexion than other castes. Though many of their ancient privileges have gone, they still are usually accorded different treatment from common men.

BRĀHMO-SAMĀJ, another reforming movement in Hinduism, recently described by one of its Hindu opponents (not without some truth), as "Christianity without Christ." Although it constantly quotes the ancient Scriptures of Hinduism, its creed substantially agrees with that of an English Unitarian, and it receives much support from Unitarianism in England. See Chapter II.

CHANDĀLA, an ancient generic name, meaning one who pollutes; applied to many low castes.

CHAMĀR, a North Indian outcaste tribe of leather-workers.

CHERI, literally "part" of a village, but especially used in South India for the pariah quarters; sometimes called paracheri.

CHŪHRĀ, a large outcaste tribe in the Panjāb, of aboriginal descent.

DŌM, a North Indian outcaste tribe whose traditional occupation is scavenging.

DOMMARĀLU, plural of Dommara, a Telugu caste of jugglers and acrobats.

GHOND, a tribe in North India treated by Hindus as outcaste.

KOL, a hill-tribe in Bengal, also treated as outcaste.

LOMBĀDY, a gipsy tribe in South India.

MĀDIGĀ, a Telugu-speaking tribe of leather workers.

MĀLĀ, another Telugu-speaking class of outcastes, who, however, despise the Mādigās, and will not use the same wells with them.

MANU, this name belongs to fourteen mythological progenitors of mankind, but is most commonly used to denote one of them who was the reputed author of a famous ancient code of laws, which is the foundation of Hindu law, and is held in

- the highest reverence. It probably was composed about the fifth century B.C.
- NĀMASUDRAS**, another name for outcastes in Bengal, corresponds to Chandāla above.
- NEEM TREE**, or **MARGOSSA**, a favourite tree in India. A village temple usually has one near it.
- PARIAH, PANCHAMA**. Pariah means literally, "drum-beater," from the traditional occupation of the tribe. Panchama means literally "fifth caste," and is the term used by Government as being less disrespectful than Pariah. See Chapter I. In this book the term "pariah" is used as a generic name for the outcastes of all tribes.
- PULĀYAN**, an agricultural tribe of outcastes on the West Coast and in the extreme South of India.
- REDDY**, a general term applied to several respectable castes, mostly agriculturists and traders.
- RIG VEDA**, the most ancient Hindu Scriptures, consisting of hymns addressed to the native deities worshipped by the ancient Aryans; composed somewhere about 1500-1000 B.C., or even earlier.
- SANTĀL**, a hill tribe, of Kolarian race, settled in Santālia in Bengal.
- SHANĀR**, a large caste in the Tamil country, whose traditional occupation is that of drawing toddy from the palmyra tree. Reckoned low in the social scale, this caste has recently made great efforts to claim the privileges of higher castes. A very large number of Shanārs have become Christians in the Tinnevely District.
- SIKHS**, a religious sect, bound together also by the tie of military discipline. Their founder, Gurū Nānak, lived in the fifteenth century, and preached the abolition of caste, the unity of the Godhead, and the obligation of leading a pure life.
- SIVA**, one of the great Hindu triad of gods, traditionally regarded as "the Destroyer," though in ordinary worship this attribute is almost forgotten, and he becomes the "Auspicious." In one or other of his infinite number of manifestations he is worshipped by very many millions of people in India. For details see text-book on Hindu religion mentioned below.
- SWĀPACA**, an ancient degraded caste; the name literally means "dog-cooker."
- TAMIL**, a great Dravidian language spoken by sixteen-and-a-half millions of people in South India.
- TELUGU**, another great Dravidian language spoken by twenty-and-a-half millions of people in South India.
- TOM-TOM**, a native drum. The commonest kind is shaped like a small barrel and beaten at both ends with the hands.

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